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THE SIAM SOCIETY.

(FOUNDED 1904.)

For the Investigation and Encouragement of Arts, Science
and Literature in relation to Siam, and neighbouring
countries.

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HIS ROYAL HIGHNESS, THE CROWN PRINCE OF SIAM.

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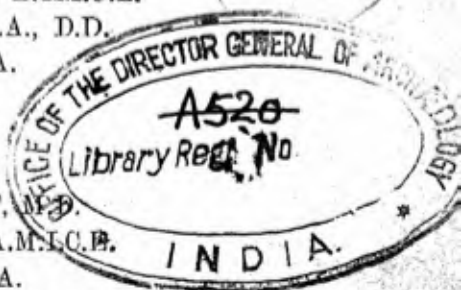
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TRANSLATION
OF
Jeremias van Vliet's
DESCRIPTION
OF THE
KINGDOM OF SIAM.

BY

L. F. VAN RAVENSWAAY.



PREFACE.

Jeremias van Vliet was a servant of the Dutch East India Company, who in the course of his career spent some years in Siam and wrote a book descriptive of this country, its people, history, and customs for the benefit of his countrymen. It is my hope that this English version of his book may enable a number of others interested in Siamese history to add to their knowledge of the conditions prevailing here at the commencement of the 17th century and earlier.

In 1602 the Dutch East India Company established a factory in Patani, and the next year Daniel van der Leek—the chief of that station—paid a visit to Siam with the result that in 1604 he sent Cornelius Speex to establish a depôt at Ayuthia. Speex was succeeded in turn by Tourneman, van der Perre, Lambrecht Jacobs, and others, whose records doubtless afforded van Vliet much assistance when he took charge and commenced writing his interesting book.

van Vliet's immediate predecessor at Ayuthia was one Joost Schouten, who was Agent from 1624 to 1629, and himself wrote a description of Siam; and it is evident that van Vliet derived much of his information from this source.

van Vliet had charge of the Dutch East India Company's interests in Siam from 1629 to 1634. By that time the position of the Company in this country had been established on a firm footing, and van Vliet had excellent opportunities of making himself acquainted not merely with mercantile matters but also with the social life and conditions of the people as they existed in his time. A careful observer and diligent investigator he made the most of these opportunities; but his book was not published until after his death, a fact which probably accounts for certain vagaries of spelling occurring here and there in the text. I have explained these variations as far as possible in an appendix, but certain towns I have been unable to identify with any certainty; the locality of others it has been beyond my powers to discover.

As the translation has been from the Old Dutch into a language foreign to me I would ask the indulgence of my readers for any idiomatic errors.

My thanks are due to Mr. René Sheridan for a translation of the paragraph relating to Inheritance, which I have adopted in extenso, and particularly to Dr. O. Frankfurter, Director of the National Library, for the explanation of certain words whose orthography puzzled me, and of a number of geographical names as well as for his ready assistance in various other ways.

(Signed) L. F. VAN RAVENSWAAY.

Bangkok, 28th March, 1910.

DESCRIPTION

OF THE

KINGDOM OF SIAM

AND THE

Account of the Origin, the political government, the distinctive characteristics, the religion, the manner of living of the nobles and common people, the commerce and other remarkable things concerning the Kingdom of Siam.

Described by Jeremias van Vliet, formerly Chief of the Factory of the Dutch East India Company in Siam, afterwards Governor of Malacca and counsellor of India,

[and further

The Account of the revolution in Siam in the year 1688 from the manuscript of the Chief of the Dutch establishment,

and

The life and deeds of Constantyn Faulcon, principal privy counsellor of the Kingdom of Siam.]

Leyden,

Frederik Haaring, 1692.

Dedicated to
the noble, very learned, honourable and celebrated :—

Mister Feyo Johan Winter,
Doctor of medicine, formerly member of the Council of the Province of Friesland and burgomaster of Leeuwarden, and lately re-appointed plenipotentiary to the assembly of the states of the above mentioned province, and member of the civic-council of above named city, and its oldest medical doctor.

Sir,

Among all the prominent Sciences concerning ecclesiastical as well as worldly affairs by which a man becomes famous, not the least, in my opinion, is that Science which is based on the knowledge of foreign countries in regard to their origin as well as to their peculiar situation, race, government, religion, manner of living, commerce, wars and so forth.

This Science seems to me to be one of the principal means to acquire a thorough knowledge of the large as well as of the small countries.

For who can deny that, as the physician, in order to get a thorough knowledge of the fluid and solid parts of the human body, has to operate on several animals (that the health of mankind may be kept up by good remedies and health may be restored), the theologian, the naturalist, the merchant, etc., will need to his own advantage the knowledge of different ceremonies, laws, habits and the nature of land and people of other countries (non enim omnis fert omnia tellus), their population, laws, religion, and manner of living.

They will need this knowledge in order to distinguish the true religion from the false one, to reform bad habits, to appreciate the reasons of the acts of God, to continue and to establish and to extend the trade.

But why should I try with my weak pen to describe all this to you, Sir, as I am convinced that you already have a high knowledge of this science ! For you, Sir have not only held many honourable and high political offices, but also you have been occupied during many years as a naturalist and specially as a physician, to the welfare of many unhappy persons and the enrichment of our true knowledge of Nature.

Shall I therefore try to recommend this book to you? No, I will not annoy you (who are occupied by more important things) by a poor explanation. Suffice it to mention that I most respectfully come to dedicate to you an account of the Origin of the Kingdom of Siam, its government, the religion of the inhabitants, the manner of living of the nobles and common people, the Commerce etc., written by Jeremias van Vliet, formerly Chief of the factory in Siam, afterwards Governor of Malacca and Counsellor of India.

I hope that this service of mine, although small, will not be disagreeable to you, Sir, the more as you know how little of this matter has been described. As far as is known to me there have been only a few Jesuits (people whom one cannot trust very much and who present things with prejudice) who have written about the Kingdom of Siam, such as P. d' Orleans, who gave an account of the life of Constantius Phaulcon, formerly prime Minister of the King of France in Siam, and M. de Choisy and Pater Tachard, who gave descriptions of their journeys in Siam. These books have, moreover, not been translated into our mother-tongue.

Therefore receive, very learned Sir, and with a favourable mind this dedication, which I offer to you to prove that I am,

Sir,

Your most obedient and obliged servant,

FREDERIK HAARING.

Leyden, at the Bookshop.

December 1st, 1692.



DESCRIPTION

OF THE

KINGDOM OF SIAM

WITH THE

Account of the Origin of the Siamese race, the situation of the country, the political government, the religious ceremonies and the manner of living of nobles and common people, the commerce and other remarkable things concerning the Kingdom of Siam.

**Introduction
to this
description.**

The situation of the country, the government, the army in war time, the customs in the administration of Justice, the education of children, the laws of marriage, the means of existence of the population, the traffic and other important things concerning the Kingdom of Siam have been described by some curious Netherlands who have visited Siam, and Joost Schouten (who from 1624 to 1629 has been the first representative of the Dutch East India Company in Siam) has accurately described the situation of the country and so well pointed out the most remarkable things at that time that, for his successors, there is hardly anything else to describe but the events which have occurred since he left.

However I will try to increase the information about the proposed subjects, namely, political government, religion, manner of living of the nobles and common people and commerce as far as I could gather during the period of five years which I spent in Siam. Only such information as I thought to be true, I have mentioned in this book and beg that the will may be taken for the deed and that these few lines may be received favourably which will in the near future encourage me to greater freedom.

In order to better analyze the proposed subjects I will on general lines (in order not to detain the reader unnecessarily) describe the origin of the Siamese race and the situation of the Kingdom of Siam, referring the reader to the book of Schouten in the year 1632, which he has presented to the Governor General and Council of India.

**When and by
whom Siam
was discovered
and explored.**

More than two thousand years ago the country of Siam was an uninhabited wilderness. In a few places there lived some hermits and heathens (who had offered their bodies to the gods) and as we have heard from some reliable persons (yes, even from some old learned men) there was in China at that time an Emperor's son who attempted his father's life and to take the imperial crown, in which attempt however he did not succeed. The Emperor intended to have his rebellious son and his followers executed for this crime, but as he suspected that the nobility and the community had taken the side of his son (who was very intelligent and had many remarkable gifts of nature) his Majesty after many supplications was persuaded not to take the life of his son and his followers, provided that they all should leave China and that they should wander as outlaws and never return again.

These exiles tried to populate uninhabited countries and to extend their power. They travelled first through the land of Chiampa, after that Cambodia, from where they sailed with their boats to the Gulf of Siam. They first landed at the cape now called Cuy, settled down there and built a town and to show their thankfulness to the gods erected a fine temple and many pyramids. Their new king sent from that place his men to look for the best lands. Some spies went to the South as far as Jamby, others to the North and found a beautiful valley, which was embraced by the branches of a river. These people built the town of Picelouck there with many temples, monasteries and pyramids. The province of Poucelouck is still looked

upon as being the most sacred of the Kingdom. The government of this province is still only given to Princes of the blood and, failing these, most prominent men in compensation for great services. At last the place Judia was found where at that time there stood only a small temple (which is still existing) and where seven hermits were living, who resembled each other exactly, and were all children of parents who had also the same appearance. Although the town was situated amidst fertile fields everybody was afraid to live there as every year a dreadful dragon appeared out of a stinking marsh which poisoned the air to such a degree that nobody except the hermits could live there. The new king (when he heard of this) consulted the hermits about the best way to get rid of this stinking marsh and to kill the dragon.

The hermits declared that according to a prophecy this was only possible if seven brothers were thrown into this marsh (being holy men, children from a father and a mother who resembled each other entirely as well as the children); but as such could not be found after the whole country had been searched for seven years the aforesaid hermits had to sacrifice their own bodies to the marsh in order to kill the dragon. The hermits declared that they were happy to be the expiatory sacrifice of the Gods and were willing to be thrown into the marsh in order to end the life of this terrible monster and to free the whole country and so many people from such misery. When dying they advised the King and his people that if they wanted to live a healthy life they had to bathe every morning in the river (except in the months of December and January when the cold forbids them to do this), after this rub their body with sandal mixed with some betel leaf and then eat some betel leaf rolled tightly around the betel nut. These three prescriptions have still remained unchanged to prove the truth of what has been described.

**How Judia
has been built
and where it is
situated.**

On the spot thus found and on the surrounding fields the new king ordered to be built the big town now called Judia, situated $13\frac{1}{2}$ degrees north of the equator, about 20 miles from the sea, on the bank of a beautiful river which flows around the city walls, the town thus being on a flat little island. The surrounding land is entirely flat, and once in every year (as Egypt by the Nile) is flooded by the water which comes from the mountains.

This water gives fertility to the earth and enables the inhabitants to cultivate rice and fruits. This town has been and still is the principal town of the whole kingdom and is the residence of the kings. The circumference of the town is more than two miles and besides the palace of the king the town is adorned with 350 to 400 temples which are very well built with many towers and pyramids, of which almost every one is gilded. But the houses are, after the Indian fashion, of bad construction and usually covered with tiles.

This description shows that Judia is a well situated and thickly populated town and a worthy residence for a great king.

**What respect
the Siamese
pay to their
first King and
why.**

The inhabitants of Siam and especially the learned men still speak with admiration and great respect of the Chinese exile, their first king. Many still worship his spirit which, they think, is living amidst them. They praise him as a wonder of the world, saying, that he has not only been the founder of such a powerful Kingdom but that he also has ruled the entire country of Cauchenchina up to Jamby, that he has subjected by wars the inhabited countries and has ruled many years in peace. Besides this he has been the first legislator and the founder of their heathen religion, and although he kept the sovereign power over the worldly as well as over the ecclesiastical affairs in his own hands, he made orderly, excellent and praiseworthy rules for the various

branches of Government as far as was necessary for a country ruled by a monarch. Also he has given rules for the administration of justice, criminal as well as civil. All these laws and foundations of religion he has written himself and has bequeathed them to his subjects. These original books, together with many others which were added in later years, are still kept in Judia in the King's finest temple, now called Wat Siserpudt, and are held in great honour. At last this King, having lived more than two hundred years, came to the end of his days and died as emperor over one hundred and one crowned Kings, leaving to his successors a founded and populated monarchy well provided with excellent written laws and perfect prescriptions.

**Where Siam
is situated.**

The Kingdom of Siam, situated in Asia, North of the equator, is an old and famous country and one of the largest in the East. In the North the boundary line runs along Pegu and Jangouma, in the East Siam has as neighbours Langsiangh and Cambodia, in the South there are Patany and the Indian Ocean (which with a bend forms the Gulf of Siam), in the West the country reaches to the Bay of Bengal. The whole country has a circumference of about 450 miles and has the shape of a half moon.

**The nature of
the country.**

Many parts of Siam are mountainous, others are flat, wooded or marshy. The country is intersected by many big and small rivers, which have an abundance of fish, there are many large and middle sized towns and villages and the country is well populated. In many places there are plenty of Indian fruits of various kinds and the country produces many kinds of grain especially rice, with which they could feed and still can feed several other countries. There are many kinds of birds, tame and wild animals, especially big and fine elephants, deer and elks. In short Siam is a country that has more than most other countries of everything that the human being needs.

**The character
of the
inhabitants.**

In general the Siamese nation loves peace, commerce and agriculture. At present the Siamese are poor soldiers, but during the life of warlike kings they proved to be pretty good fighters.

They used to go to war after the Indian fashion armed with various weapons including muskets, and long and short pikes. They had even heavy artillery, which reminds us of the European way of making war, though many have only little experience (yet more than in former years) in handling these guns. Galleys and frigates were pretty well built for the sea; some of these vessels could be provided with heavy guns. But as the Siamese are poor sailors they had little use of these boats. Although lately 120 new war vessels have been built to make an assault on Patany, the Siamese did not use them, as peace was made before these boats started.

As these boats have not been kept in repair, they are decaying and are only used for defence.

**The written
laws were not
followed and
became
corrupted.**

The old written laws were very good and were greatly valued, but although the Kings ought to have kept these laws, as they also had been made for their Majesties' honour and fame, only few of them were followed.

By the encroachment of many prerogatives the power of the Kings became absolute, the laws were bent according to Their will and were changed and corrupted to Their advantage and pleasure. By the natural avarice and dishonesty of the Mandarins, the criminal as well as the civil Justice has been very badly administered, so that (notwithstanding excellent rules have been given and pertinently prescribed in all cases) the most powerful or the richest men generally won their cases, usually by bribery or other corrupt means, and only the poor were made to suffer.

The religion
remained
unchanged.

The religion remained unchanged; most of the inhabitants are very devout and superstitious heathens. Witness of that, are their beautiful temples and monasteries with innumerable costly gilded images made of all kinds of materials.

What the first
subject to be
described
will be.

Having on general lines told much about the origin and the situation of the Kingdom of Siam, we will now describe the first subject, namely, the political government and every thing that is connected with this subject as far as we can ascertain the truth.

First part,
concerning the
political
government,
statement of
the principal
provinces,
towns and
villages and
population.

As has been said before, the country of Siam is large in circumference and, in general, thickly populated. There are many well cultivated provinces. The total number of towns and villages is not known for certain. But the principal towns are as follows:—

Judia, which is the capital; Poucelouck, Sorkelouck, Capheyn, Succethay, Kepenpit, Conseywan, Sianclangh, Bonrerongh, Leconsuan, Poucenongh, t' Siantebon, Corassima, Lyoure, Thenau, Martenaya, Tanassery, Lygoor Bordelongh, Sangora.

These eighteen towns are all provincial capitals and residences of the governors of the provinces.

Besides these towns there are many other smaller towns, as the Island Mirghy, being the key and the mouth of Tanassery further Cuy, t'Siaya, Pypery, Pitsiaboury, Batsjabonay, Melongh, Taatsyn, Bannae, Paranthongh, Bion, Banckock; all which have also a local government although of less importance. Further there are in the whole country many more towns, villages and populated places all the names of which we cannot possibly ascertain.

**Why many city
walls are
decaying.**

Some hundred years ago, during the rule of warlike kings, many of the above mentioned Provincial towns and those of less importance have been walled, and after the oriental method fortified and provided with a ditch around these walls. But during the reign of peaceful princes, and during a period in which there were no wars with the enemies from the Highlands (as the Ava, Hontscha, etc.) most of these city walls have entirely decayed. Also the slowness of the Siamese must account for this, so that in the whole kingdom there is hardly to be found a single well walled city or a good fort. Only the Island Mirghy and the town Tannassery, which are strong places by nature, have been fortified a few years ago and are still occupied for fear of an attack of people from Arracand. But as Siam during the yearly inundation is unconquerable by the neighbouring Indian kings, the walled cities or forts are not very necessary in the interior. It is sufficient to provide the biggest river "Menam" and the places along its banks with means of defence.

**Description of
the Capital
Judia and the
palace of the
King.**

We have already mentioned the Capital Judia which is the most important town of the country and the residence of the king and the most prominent men and nobles. Therefore we will describe this town a little more in detail. It is situated on the river called Menam (or in our language Mother of the Waters) and amidst a fertile plain. The town has been built on a little island of roundish shape and is surrounded by a heavy stone wall which has a length of more than two Netherlands miles. This wall has been for the greatest part renewed in 1684, and provided with a heavy stone footing. All round the town and on the other side of the river there are many villages, residences, houses of farmers, temples, monasteries and pyramids, and the population here is just as thick as in the town itself. The walled city has only a few long,

broad and straight streets but several good canals. The greater part of the city is one great conglomeration of streets, alleys, canals and ditches. During high water boats can cross most of the streets and even reach the houses.

The houses are of poor construction, but the town is adorned with about 400 fine temples and monasteries, which are all cleverly and sumptuously built with a great number of towers, pyramids and innumerable images made of all kind of materials. The palace of the king is great and magnificent and lies on the bank of the river like a separate well built town, embellished with 5 high towers and many fine gilded buildings. The palace has been very much improved by the present king. At the land side there is a large square which lately has been surrounded by a stone wall. Only one street and two little pathways lead to the palace: so that it is now better protected against an attack of the population during times of revolution or of neighbouring enemies. But this stone wall will not be able to withstand a European army. This city wall is thick and heavy and built of brick and follows the course of the river. It has no proper foundation nor projections nor bastions like a real fortress and could be destroyed easily by artillery. But considering Indian conditions, Judia is a strong, beautiful, well situated, safe and well populated town, and is unconquerable for hostile Indian kings as they could not stay any longer than six months for the yearly inundation by the river would force them to leave the plains.

The sovereign
government
and power of
the king.

Since the time that the Kingdom of Siam was established the King has always had almost sovereign power, but according to the written laws His Majesty had to consult the imperial council, and where His Majesty used bad judgment, partiality or exaggeration, the Mandarins had the power to check him.

But when the empire (to which some hundreds of years ago were subjected many nations and countries) began to decay, more and more power and privileges were given to the king as the people believed that by doing so the other nations would fear them more. The kings have ruled during a long period as monarchs with entire authority over peace, war, treaties, justice, remission of penalties and all other affairs concerning the empire and the population. The kings could make laws and prescriptions as they pleased, and they did not consult or ask the counsel of the most influential men or nobles nor of the different classes of people, unless His Majesty of his own free will thought it advisable to consult them.

But if the king proposes important matters to his most powerful mandarins of the secret council, they usually, in conformity with the old laws, take these matters into consideration and, after thorough deliberation, demand the opinion of their inferiors, after which with humble supplications they make their decision known to the king. But the king may accept, change or reject the advice of the secret council, stating that His Majesty thought it better for the welfare of the country but, in reality, to better satisfy his own will. Nobody dares to show dissatisfaction about the decision of the king, for his life and his position would be in danger.

All dignities, positions and offices of the kingdom were given away by the king as His Majesty pleased to nobles or commoners, although in conformity with the written laws only the nobility and the most influential men had a right to such. Sometimes positions are given away to persons for promised services or in compensation for services already done by them.

But one cannot rely much on the favour of the king, and for little mistakes, sometimes even without any reason, men filling high positions were discharged and from being great men became insignificant. All the inhabitants are really the king's slaves, which name is an honourable title even among the greatest, as His Majesty is in fact the chief person and has supreme power and authority over the Kingdom and the life and goods of his vassals and subjects. The king may introduce such laws as he thinks necessary in conformity with his pleasure and advantage. But by this assumed authority everything had the appearance of fairness, being founded on the laws and rights of the country which formerly had been made for worldly as well as for ecclesiastical affairs.

Praiseworthy laws and administration of justice but not used anymore while the king has absolute power.

The written laws of the country prescribe a certain and praiseworthy rule for the administration of justice, namely, that nobody either in criminal or in civil cases may be condemned unless his case has been examined four times by the ordinary or by the specially appointed judges.

The accused may not be punished in consequence of being accused only, but on his request the judges must allow him to defend himself against his accusers by certain ordeals, namely:—dive under water, dip the hand into hot oil, walk barefooted over red-hot coals or eat a lump of rice over which a charm has been pronounced. These trials by ordeal were performed in public in presence of the judge, and in case the accused was not able to perform any one of them he was punished in proportion to the importance of the case. But as the king became absolute, these praiseworthy prescriptions are now never, or very seldom followed; every thing depends on His Majesty so that often innocent people get punished.

Especially this is the case with the present king, who does not believe complaints very soon and besides this is inconsiderate and rash in his judgment. Even when the culprit's innocence is known to the most influential men, nobody dares to tell this to the king for fear of being suspected or of incurring disgrace by His Majesty's intemperate anger.

**The arrogant
titles of the
king.**

The titles of the king are very bombastic and more than human, but are believed to be due to him by the great men and nobles as well as by the rich and poor people. Some of these titles we will mention here. If anybody talks to the king, however unimportant the subject may be, he never gives the king a lower title than one of these:—Pro, Boo, Dy Tsaen kha choral, Proom Can, Sey Claen Seycke, Moom, which presumptuous words are very difficult to translate in the Netherlands language but as near as possible they have the following meaning:—Oh, Master of the air and the earth, Whose fame is known up to the tops of heaven and who is worshipped like the bright sun, whose commands are performed by me, your poor slave, and whose words are carried by me on the crown of my head.

When His Majesty has answered the petitions or proposals, he is honoured with Pon t'Yaeukhae, Chorap, Proem, Can, Sey claeu Seycke Moom t'Yaeu Yehoua, which are still more proud titles than those already mentioned. In writing letters to foreign kings or princes he assumes more than divine titles. At the Siamese Court there are existing rules for titles due to foreign potentates; the greater the friendship with those foreign kings is, the more arrogant the titles become.

Usually this titles for absolute kings (after the dignity of the legation had been set forth in the introduction of the message) are the divine, illustrious, invincible, most powerful and highest Master of a hundred and one Golden Crowns and of kings adorned with nine kinds of precious stones, the great-ets and highest divine Master of the immortal Souls, the most holy, all seeing and overshadowing supreme ruler of the most noble and great empire of Siam. His kingly throne is the beautiful and immense town of India. The many roads leading to this brilliant town are crowded with people. This is the supreme capital of the world adorned with nine kinds of precious stones.

The ruler of this beautiful country is more than the gods, and his house is made of gold and precious stones. He is the divine Master of the golden thrones of the towers, of the white, red and round tailed elephants, all three of which are excellent walkers and which the supreme god of the nine various gods has given to nobody else. He is the god-like Master of the victorious sword by the perceiving of which many have become frightened and defeated. He is the greatest Master who is equal to the four-armed god of war.

The king is very fond of these arrogant titles and as the people were told that he really deserved these titles nobody dared to oppose the king or to resist his pride

Also nobody hardly dares to carry a wicked intention in his mind, as they have the idea (although this is absurd) that there is living a Divine Majesty in the king and that they for that reason ought not to do wrong.

The fear of His Majesty is so great that nobody, however powerful he may be, dares to mention His name, His head or His royal crown in public, even

when important affairs are being discussed. In cases when it is necessary to talk about him or to call his name, the people whisper the words respectfully in each other's ear. His Majesty is honoured and worshipped by his subjects more than a god.

**Horrible Offer-
ings in building
the
Kings' Palace.**

By the usurped authority of the kings and by the continuous praise of the people the pride of the former kings had reached such a height that it looked as if the king was not there for the good of his community, but that the whole country and the people were for his pleasure alone. The kings counted their subjects so little that if palaces, towers or resting places had to be built for them, under each post which was put into the ground a pregnant woman was thrown and the more near this woman was to her time the better. For this reason there was often great misery in Siam during the time that palaces or towers had to be built or repaired. For as all houses in Siam are built at a certain height above the ground and stand on wooden posts many women have endured this suffering. Although this description seems to be fabulous, these executions have really taken place.

The people, who are very superstitious, believe that these women after dying turn into terrible monsters or devils, who defend not only the post below which they are thrown but the whole house against misfortune. The King usually ordered a few slaves to catch without regard all the women who were in a pregnant state. But out of the houses no women were taken unless *in the streets nobody could be found*. These women were brought to the queen, who treated them as if they were of high birth. After they had been there for a few days, they were (excuse these rude words) thrown into the pit with the stomach turned upwards.

After this the post was put on the stomach and driven right through it.

Wonderful
escape of some
women who had
been pointed
out to under-
go a terrible
treatment.

Through Judia there are running eight rivers. At the places where these rivers enter and leave the town, gates have been built consisting of two straight vertical posts about eight fathoms long and one and a half fathoms thick. These posts are on top connected by two horizontal beams and the space between these beams is provided with some wooden ornamentation.

Including the Petoutsiau or Gate of the Hearts (the entrance to the court) there are thus seventeen gateways. In the commencement of 1634 the present King renewed them all, and as these gates, whether they belonged to temples, monasteries, houses or courts (however ugly or unimportant they might be) are sacred places in Siam, His Majesty ordered to throw two pregnant women under each post. There were thus necessary 68 women for the 17 gates. For this purpose some women had already been brought into the palace. But at that time it happened that on each of two succeeding days five women were caught who at the same moment that they were brought inside the palace gave birth. This caused great dejection in the court of the king, and it was believed to be a miracle. Oya Syery (who has at present the title of Oya Sucethay and who is a man of great self confidence) was so bold as to tell the king that apparently the supreme god of his Majesty's gods did not approve of women being thrown under each post of the gates. But in order to reconcile the devil (who as the Siamese think has taken possession of these gates), Oya Syery proposed to the king to perform this ceremony at the Petoutsiau only. His Majesty agreed with this and ordered to keep only four of the pregnant women.

The other women (those who already had given birth as well as those who had not) had their hair shaved off and received two cuts on the head and they were told that God had given their lives into the hands of the king and that they ought to die but as the king was merciful and more gracious than the gods they could all go home, except the four already mentioned women who were thrown under the posts of the Petoutsiau.

**The Luxury and
extravagance of
the King.**

With the great authority and the usurped powers of the king we must also notice that the present luxury and extravagance even surpass those of former times. For the wives of the greatest mandarins (being healthy and of good appearance) were not allowed to stay longer than 3 or 4 days outside the court of the queen. They were brought inside the palace under pretext that they had to greet the king. Sometimes his Majesty himself selected the prettiest maidens and daughters of the greatest men, and these women were given him as concubines.

When he became king, his Majesty took also his first wife's sister and her mother as his concubines under pretext that they were too noble to be given away to others. With this mother and the daughter he has had children. The mother died in 1633 and the funeral ceremonies were more brilliant than those of any other queens during the last centuries.

Although the religion and the laws forbid the mandarins and especially the kings to drink spirits, and moreover this is looked upon as being very scandalous, his Majesty is usually under the influence of drink three times a day, viz., during the morning after breakfast, during the afternoon and during the evening when he has given audience to his mandarins and has returned from his throne into his palace.

This drunkenness (which occurs very often and often reaches a dangerous limit) has caused many evils during his reign and is frequently the reason why innocent blood has been shed.

**How
His Majesty
three times a
day appears
amongst His
Mandarins.**

His Majesty's state and suite are great and magnificent. The king appears little in public but usually receives three times a day the greatest men and officials of the country. In the morning very early his Majesty gives audience to his factors and to those who bring presents to him. In the afternoon the king consults his secret Council and the greatest men, and at sunset goes to the meeting place for all the mandarins. Usually the king appears in a costly dress, sitting on a magnificent gilded throne and wearing the Royal Crown.

Many musicians escort the king to the throne playing melodiously. At the front of the throne are present many nobles, courtiers, and armed soldiers, who are all respectfully kneeling. Besides this there is present a body-guard of 30 to 40 armed men in the inner-court. As was told to me the king is always addressed with many ceremonies, reverences, arrogant titles and great praise. His Majesty's words are considered as those of an oracle, but by the dishonesty and avarice of the mandarins his mandates are seldom carried out or maintained. If his Majesty appears outside the palace (which is seldom) much splendour is displayed and his Majesty is then accompanied by a great suite.

Although the king has all over the country many fine residences and resting houses where he may amuse himself, His Majesty very seldom goes outside the palace. He only visits 3 or 4 times during the year the temple, Wat Syserput, to make offerings to the gods. This temple, which is of renowned holiness, is situated near the king's

palace. To this temple His Majesty goes either afoot or carried by men while sitting in a little house of pyramidal shape ingeniously made of costly materials.

The men who carry this house on their shoulders are well dressed and wear golden crowns also of pyramidal shape. The greatest mandarins with their suites and some priests accompany the king to the temple. But when the king leaves the palace on other occasions, his Majesty is accompanied by many great men, nobles, courtiers, slaves and body-guards, horses and elephants. The king is then sitting on an elephant. It would be difficult to describe the whole train in detail as the number of persons and animals is not always the same, but generally there are 600 to 800 persons. Everything goes in stately order and silence and great splendour is displayed. When the king passes, all the people along the roads kneel down, fold their hands and bend the head to the ground. This way of greeting comes nearer to superstitious idolatry than to paying reverence to a king

The king comes
out on water.

Also on water the king appears but seldom. When he does go on the river usually 12 to 16 very beautiful, costly, gilded and decorated boats, each of which is rowed by 70, to 100 rowers, accompany the king. His Majesty is then sitting in the best boat on a gilded throne surrounded by many courtiers. The other boats are for the queen and three of his principal wives. Each of these women is seated with her suite and her daughters in a beautiful boat.

These four women generally accompany his Majesty also the suites and body-guards of 800 to 900 men. Also several noblemen go with the king and each of them has his own beautiful boat and sits in a small gilded pavilion. Although the total number of persons who accompany the king is not always the same, usually it amounts to about 2000.

With what splendour the King appears once a year in public when going to the Nappetat.

It is an old custom in Siam that the king every year at the end of October or in the beginning of November comes outside the palace with the greatest splendour and followed by his whole court, and all the mandarins, nobles and officers of the country. First one procession on land is organised and after this many trips on water. A visit is paid to the principal temple to make offerings to the gods and to pray for a long life for the king and the welfare of the country.

The procession on land is not arranged in the same way every year but occasionally it is as follows:— First come in stately order going from the palace to the principal temple called Nappetat about 80 to 100 elephants, which are sumptuously decorated. On each of these elephants is seated, besides two armed men, a mandarin in his gilded little house having in front of him a golden basin containing cloth and presents for the priests. Then follow 50 to 60 elephants, on each of which are sitting 2 to 3 men, each of whom is armed with bows and arrows. After this come, also seated on elephants, the 5 to 6 greatest men of the kingdom, some of them wearing golden crowns but each with his golden or silver betel box or any other mark of honour given to him by the king. They are accompanied by their suites of 30 to 60 men afoot. Following those come 800 to 1,000 men armed with pikes, knives, arrows, bows and muskets and also carrying many banners, streamers and flags. Among these armed men are mixed about 70 or 80 Japanese who are gorgeously dressed and carry excellent arms. The musicians who follow the soldiers play on pipes, trombones, horns and drums and the sound of all these instruments together is very melodious. The horses and elephants of the king are adorned copiously with gold and precious stones and are followed by many servants of the court carrying

fruits and other things to offer. Many mandarins accompany these servants.

Then follow on foot with folded hands and stooping bodies (like everyone who rides or walks in front of the king) many nobles, among them some who are crowned. Then comes the red elephant decorated very nicely with gold and precious stones. Behind this elephant follow two distinguished men, one of them carrying the royal sword and the other one the golden standard, to which a banner is attached. A gilded throne follows after them showing how former kings used to be carried on the shoulders of the people, and then follows His Majesty sitting on an elephant and wearing his royal garments and his golden crown of pyramidal shape. He is surrounded by many nobles and courtiers. Behind his Majesty comes a young prince, the legal child of the supreme king, who at present is eleven years old. The king's brother, being the nearest heir to the throne, follows then with great splendor, and seated on elephants in little closed houses come after this the king's mother, the queen and his Majesty's children and the concubines. Finally many courtiers and great men on horseback, and 300 to 400 soldiers who close the procession.

Altogether about six to seven thousand persons participate in this ceremony, but only his Majesty, his wives, his children, his brother, the four highest bishops and other high priests enter the temple. Having stayed inside the temple for about two hours the king and the whole splendid train return to the palace in the same order as here described. The streets are very crowded with people from the palace to the temple but every one is lying with folded hands and the head bent to the earth. It is forbidden to any one to look at the king's mother, his wives or children and the people

turn their faces when the royal family passes. Only strangers or foreign ambassadors are allowed to look at them.

The triumphant manner in which His Majesty goes out on the water to sacrifice to the Gods.

When His Majesty makes his first trip on water this is arranged as follows:—In front go about 200 mandarins every one with his own beautiful boat and sitting in a small pavilion which is gilded and decorated according to the rank of the owner. These boats are rowed by 30 to 60 rowers. Then follow the boats for the luggage and kitchen necessities. After these boats come the state boats of the king, wherein nobody else but the rowers are sitting whose number amounts to from 50 to 70 men. Each of these boats carries a little gilded pavilion of pyramidal shape or other decoration.

Then come four or five boats with musicians and finally four or five ingeniously shaped, varnished and gilded boats. Also the oars are partly varnished and partly gilded. Each of these boats is manned with 60 to 100 rowers.

In the finest boat the king is seated under a decorated canopy. His Majesty is sitting there as a worldly God hidden in all kinds of costly things, so that neither his body nor his face can be seen. He is surrounded by nobles and courtiers who pay him reverence at the foot of his seat with folded hands and with their bodies bent to the floor. In front of the boat and opposite the king is sitting a distinguished person holding between his folded hands the golden banners of the king.

Then follows the king's brother with a suite of eight to ten beautifully painted and gilded boats. He himself is seated in the best boat under a canopy less beautiful than that of the king. Opposite to his Royal Highness, in front of the boat, is sitting one of the mandarins also with folded hands and the body bent down to the floor. The king's

mother, the queen, his Majesty's children and some concubines have all their own boats and are sitting in gilded pavilions.

At last follows Oya Berkelangh with all who are in his service. The total number of boats amounts to 350 to 400, and 20,000 to 25,000 persons take part in this procession. Along the whole way which his Majesty passes, the houses, monastaries and temples are closed with mats, and nobody is allowed to stay in them in order that nobody may look at the king from a place higher than that of his Majesty.

Both sides of the river, for a length of two miles from the palace of the king to the temples Wat-deun, Thunphiat-haai, and Bankkedan, are crowded with boats and innumerable persons who bring reverence to the king with folded hands and bent heads. Towards the evening the king returns in another boat. His Majesty's boat is then in front, leaving behind all the boats, which follow without any order in groups.

In the same way as has been described here the king makes many trips on the water to the most holy temple and to bring offerings to the gods of the water. But on these occasions the crowd of spectators is not so large.

**Income of the
King.**

It would be difficult to state accurately the income of the king. Rice cultivation produces the greatest revenue, as Siam is an excellent paddy growing country. For each plough his Majesty receives one fuangh or $8\frac{1}{2}$ stuiver, and also the tenth, eighth or seventh part of the paddy in proportion to the fertility of the fields. Besides this the king has his own paddy fields and also gets rent from houses which belong to him. His estates yearly bring in a considerable amount of money. Sappan wood, tin, lead, and saltpeter, which are the principal

products of the country, may be sold to foreigners only from his Majesty's warehouses. Also the king gets profits from the foreign as well as the native products. He also receives presents from his subjects, and the most influential men and governors of the provinces pay a certain taxation to the king. His Majesty further enjoys many profits from the trade to Choromandel and China. Also the inland trade produces a large sum of money and many trading stations have been established in the various provinces. When all the boats return safely, the yearly profits are immense. If foreign traders had been treated well and if they had been encouraged to stay in the country, the profits would have been still much larger. The inhabitants of the highlands, as the Laos, the Langiangs and the Jangems have left Siam for Cambodia, in consequence of monopolies, rude treatment and the excessive dishonesty of the king's factories. There they are treated well, and moreover they can bring their products such as gold, gum benjamin and gum malakka in a shorter time to the market in Cambodia by boat. For in going to Judia they had to cross the mountains with their wagons up to Poucelouck, and from thence they reached the capital by boat. As gold is not imported any more in such quantities as before, the income of the king has grown less. The greater part of the gold used to be wasted on temples, monasteries and pyramids.

**The treasurers
of the King.**

Several officers are engaged in collecting the revenue for the king. Once a year or at any time wanted these officers have to give account to Oya Awangh, president of the king's Counsel, to Oya Poelethip, chief purveyor of the kingdom, to Oya Sycry, chief of the army and the navy and minister of interior, and to Oya Berkelaugh, chief of the king's warehouses, keeper of the great seal and intermediary for the foreigners who are in the country.

Each of these men has about one fourth part of the administration of the country, and also receives one fourth part of the revenue.

They make up their accounts in presence of the representatives of the king. The moneys are deposited in the treasury of the king, but the greater part is spent on buildings and on repair of temples, images and so on. Also his Majesty's state and court cost much money. The remainder of the moneys, (which in my opinion cannot amount to much), is kept in the king's treasury for other necessities. As Siam has no gold or silver mines, and also does not receive any tributes from vassal princes the king cannot possibly be very rich.

**The armed
forces of the
country.**

As already mentioned the Siamese are more or less cowardly and by no means warriors by nature. But there is much war material in order to be able to attack on water and on land or to defend the country against invaders. Although there are few or no soldiers in actual service, within two days a force of 60,000 to 80,000 armed men can be gathered. However they have bad weapons such as short and long pikes, shield and sword, bow and arrow, old muskets and guns. They have good artillery but the men who have to handle it are inexperienced and have never seen war. The soldiers are for the greater part inhabitants of the country or of the vassal states. Also foreigners join the army. The most numerous are the Pegus; further there are Moors, Portuguese mestizoes, Malays and a few of other nationalities. But the Japanese (numbering 70 to 80) are the best soldiers and have always been highly esteemed by the various kings for their bravery. The greater number of the soldiers are cowardly Siamese. Usually the king every year calls together 10,000 to 30,000 soldiers and orders the frigates and galleys to be equipped. This is done with the purpose of preventing the

weapons getting blunt or growing rusty and to let the Siamese not altogether forget the idea of war. But no offensive campaigns are made. These forces the king maintains, without any expenditure from the treasury. On the king's command his subjects must take up their arms and march, without receiving any wages. In all the provinces the necessary number of men may at any moment be called to arms. The number of men called to headquarters may amount to one hundredth, one fiftieth, one twentieth, one tenth or one fifth of the total number of men available. The men know the company to which they belong, and if necessary can assemble within a short time in order to go to war. When going to war the mandarins are accompanied by their own slaves and servants. In this way the king is able to call together two hundred thousand to three hundred thousand men and even more. But very seldom more than a hundred thousand men are collected, and usually not more than 20,000 to 60,000 men are sent to the field.

When the Siamese tried to subdue Patany in 1684 the army only numbered about 50,000. From lack of courage and bad management the Siamese had to retreat. The king then ordered one hundred new frigates and galleys to be built in addition to the old war vessels. These new boats were equipped with men and weapons, and the intention was to call a large army to the field. If the king had not been persuaded by the king of Queda and the predictions of the Siamese priests not to go to war, most probably an army of more than a hundred thousand men would have started for the field of operations.

**the elephants
and cavalry.**

In Siam there are more than three thousand elephants belonging to the king. Around Judia are 400 to 500 tame elephants. Some of them are taught to fight, others to carry artillery and

provisions. These elephants are attended by two or three men, are fed in stables and get every day a bath in the river. They are highly valued for their strength, ability and intelligence. Some are trained every day in the art of fighting; others, males as well as females, are taught to carry artillery, tents, provisions and other necessities for the army. The army also possesses ponies but no special horsemen are provided for. The cavalry are armed with old muskets and leather shields, so that an army provided with modern weapons does not need to fear an attack of the Siamese cavalry.

The navy.

The king's navy consists of 130 to 140 frigates and galleys. Some of the vessels are at Siaya and Sangora, but the greater number are lying in the river around Judia. These boats contain the necessary materials, excepting guns, and they are covered with a roof to keep out the rain. Some of the galleys are built to carry heavy artillery but the Siamese are just as bad sailors as they are soldiers and have no experience in handling artillery. There is an incredible number of boats for use on the river, and the Siamese are expert rowers. They are, however, not well armed, they have no experience, and they could not maintain a fight against a European navy. As, however, the neighbouring nations are not better armed, the Siamese navy may be of some use. During the rule of warlike kings the Siamese have fought big battles, have gained many victories and have conquered foreign countries. As the kings had absolute power and as their rule was very strong, they could make good soldiers of their subjects. During a long period the kings of Siam have ruled over neighbouring countries. Under peaceful kings the tributary nations managed to regain their independence. Although the present king is a man of courage, he seems not to have the desire to

enlarge his country or to make rebellious princes pay homage to him. For his luxury and daily drunkenness have enervated his mind, and his conduct is not in accordance with what might be expected of a sovereign king. As most of the mandarins are effeminate men they, if possible, dissuade the king from making offensive wars. But besides all this the king has exhausted the means of the nobility and the inhabitants of the whole country by forcing them to contribute towards the erection of the city walls of Judia and towards building temples. So that a war could not be carried on without causing great misery.

**Former wars
with various
nations.**

During the past the kings of Siam, the emperors of Ava and those of Pegu have fought many wars. They all, and especially the chiefs of Ava, have made several attempts to conquer the neighbouring countries. Siam has been for many years tributary to Ava. But at last the Siamese, with the aid of a man whom they called "the black king" threw off the foreign yoke. He was the heir to the throne of Siam, and when still a youth he was hostage to the court of Pegu. As, however, he had to endure many insults he made up his mind to flee. One night he escaped with 300 nobles, who all belonged to his suite. They took their way back to Siam. But when the news of their departure reached the court of Ava the king ordered the fugitives to be pursued. But the Prince of Siam plundered and burned down all the villages which he passed through, and his pursuers found the country entirely desolated. Forced by famine they had to return, and the prince arrived with his company safe in Siam. Their arrival caused great uneasiness at the court of Siam as the king and his mandarins feared an attack of the Avas. But they all were inspired by the prince, who proposed to invade the frontiers of Pegu. As, however, the Siamese were unaccustomed to war, their arms had

grown rusty and the other war materials were scattered all over the country, so the Pegu soldiers were ready before the Siamese and destroyed many of their towns. At last they appeared before Judia which town they thought to conquer very easily. But the Siamese prince marched with his army against the enemy and met them half a mile above the town near a ruined temple which is still existing. Scarcely had the two armies taken position opposite each other, when the Pegu prince and the young Siamese prince (both seated on elephants and dressed in royal garb) lost all self control, left both their armies and attacked each other furiously. The Siamese prince ran his adversary with his lance through the body and took the other's elephant. His slaves, who followed him very closely, killed a Portuguese who sat behind the Pegu prince to guide the elephant. The Pegu soldiers, seeing that their chief had been slain, fled away, but were at once pursued by the Siamese. Many thousands were slaughtered and the rest dispersed, so that only a few of the enemy's army reached Pegu again. Since that time the crown of Siam has not been tributary again to any other country. After a few years of rest Pegu and Siam have attacked each other several times, but these wars were of little importance and an army of 20,000 to 30,000 men, which the Siamese kings usually sent to the frontier of Pegu in the dry season, proved to be sufficient to check the attacks of the Pegues.

The Pegu
ambassador in
Siam.

In 1634 the king of Pegu sent an ambassador to Siam in order to stop the state of war and to make a treaty of peace. But the ambassador made the condition that the prince of Siam, who is the king's only brother and heir to the crown of Siam, should marry the king of Pegu's daughter and go and live in Pegu as hostage. The king of Siam did not like this proposition at all, but treated the ambassador very well and dissembled kindness, but

did not promise him anything. Soon after the ambassador had left for his country about a hundred thousand inhabitants of Pegu fled away to Siam, as revolutions were going on in their country and times were very hard there. They were received kindly by the king and the mandarins and, although by special messenger the king of Pegu tried to force these people to go back to Pegu, his Majesty refused to let them go. He gave them chiefs and officers of their own nationality and also good sites for settlement.

The ambassador
of Ava, emperor
of Pegu.

Last year an ambassador from Pegu or Ava (*sic*) arrived in Siam and asked assistance against Honscha, king of Pegu, who threatened Ava with a war. But as the ambassador's petition and complaints were suspected not to be founded on natural reasons, his Majesty took them for fables and thought the arrival of this man to be a stratagem to deprive Siam of war materials and soldiers in order to attack the country afterwards with the combined armies of Honscha and Ava.

The ambassador was detained a long time at the court and was treated politely, but at last his petitions were refused and he returned to his country.

So we may conclude that the kings of Siam and Pegu are not on friendly terms at present. However it is my opinion that peace will not lightly be disturbed, because in the first place neither in Pegu nor in Siam are there enough soldiers at present, and in the second place owing to former wars large tracts of land along the frontiers have grown wild and the march through this country would cause much trouble and only an army consisting of a very large force of men would have a chance of success.

**How the
Siamese King
has taken
Lycoon and
how he has
treated the
Inhabitants.**

For various reasons the Siamese kings have often attacked the neighbouring countries like Jangoma, Taiyou, Langsiangh and others. There was peace during a long period until the king of Siam, in 1632, took Lycoon by stratagem, destroyed the town and took the inhabitants as prisoners to Judia. These people came under the government of five mandarins who treated them so badly that many tried to flee away in 1633. But their intention became known before they could go. The chief conspirators were thrown into prison, some were killed by elephants, others thrown into the river and their bodies cut in two, etc.

The reason for this war was an old claim which the Siamese kings had on the province and the town. But as the chiefs and the population at the commencement of the rule of the present king, refused to pay homage and the yearly taxes, his Majesty decided to force them to do so, and in order to frighten the Patanese (who were rebellious at that time) the king accompanied the army. On leaving his palace the king swore that the four women whom he should meet first would be made an offering to the gods and that his vessels would be besmeared with the women's flesh and blood. This was done; before His Majesty was out of the town he met four young girls sitting in a boat, and on these girls he fulfilled his oath.

Satisfied he now continued his journey and imagined that victory would be his. I wanted to describe this cruelty in order to show what great authority the Siamese kings possess and how little their subjects are cared for.

**Doubtful
friendship
between the
Prince of
Jangoma and
Siam.**

The Princes of Jangoma and their neighbours were not at all frightened by the war with Lycoon. But the princes of Langsiangh have sent an ambassador to the Siamese Court with presents in 1633. These presents were made more or less

with selfish reasons. For the ambassador brought with him many products from the highlands, such as gold, benjamin and malacca gum with a view to exchange these for cloth, for which there was great want in Langsiangh at that time. Many private merchants accompanied the ambassador in order to be able to sell their goods with less trouble in the name of the ambassador. But the ambassador and all the people with him had to stop about two miles above the town and was not allowed to enter the town before the day that His Majesty gave audience to him and the day the Ambassador took leave. They were also so annoyed in their trade by all kinds of monopolies and ill treatment by the king's factors that they never came back to Siam again. The Siamese king, seeing afterwards that the absence of the highlanders was a drawback for him and his country, ordered Oya Ponceleuck and Berekelangh to send several ambassadors to Langsiangh to invite the people to come back and promising them better treatment and more freedom than on their last visit. But no highlanders appeared in Judia (apparently kept away by distrust), some of them went as far as Ponceleuck with their goods. In December last the king has sent an ambassador to Langsiangh to remove any objections and to ask the king of Langsiangh to send his subjects again to Siam as in former days promising his people many privileges and much freedom.

Up to now it is uncertain what has been the result of this mission.

**The rebellion
of Cambodia
against Siam
is still
continued.**

The kings of Cambodia are from olden times vassals and subjects of the Siamese kings, but on several occasions they have revolted.

Although brave kings and powerful Princes of Siam have several times subdued the vassal and with arms forced him to pay obeisance, the Cambodians did

not remain in proper subjection. They made themselves ready for war and plundered the towns situated on the Siamese rivers. To prevent such to happen again and to tie Cambodia to Siam, the predecessor of the present king has sent two very large armies to Cambodia in 1622. One of the armies went by water and the other one by land, and the king himself accompanied the army to Cambodia. After the Armada (consisting of many large armed galleys and ships of less importance) had been lying for a long time on the river of Cambodia (without going into action or doing anything), it returned again. The Cambodians, encouraged by the departure of the Siamese boats, went to meet the army which came by land. They united in the valleys and the low fields and by false guides brought the Siamese from the good roads. They attacked the Siamese and many thousands of men were slain. Many great men, elephants and horses were killed in that unfortunate battle. The Cambodians took about 250 living elephants. After this victorious defence the one party has left the other in peace. Several times afterwards the Siamese have made preparations for war and the news spread that they wanted to attack Cambodia, but all this never had any result. I believe that the proud and thoughtless Siamese have spoiled a double chance by treating the foreign merchants and Dutch so badly a few years ago. For now not only no war vessels for the conquest of Cambodia could be expected from the Governor General at Batavia (as was promised by letter in 1687), but also the Governor General had established a Comptoir in Cambodia, where his factors resided, so that the Siamese certainly will leave Cambodia in peace in future.

**Rebellion of
Patany, the
Siamese
king's vassal
state, and the
unsuccessful
attempt to
subject Patany.**

The kingdom of Patany has been subjected to Siam since olden times but was only bound to bring, every year, homage to his Majesty the king of Siam with the golden and silver flowers and in times of war to send in assistance a few thousand soldiers. The princes and princesses of Patany received titles from the Siamese king. They received the title of Pra 'tJiau. From that may be concluded the good right of the Siamese king over the government of Patany. But by the ambition of the late princess to obtain the highest power and by the great authority of some mandarins especially Dato Bestaar (who were not loved by most of the Orangh Cayos) the people of Patany became rebellious against Siam during the change of ~~succession~~ in that country.

The ambitious princess and mandarins already mentioned made known in public that the king of Siam did not have the right to wear the crown and that he has killed the true kings and their heirs. For this reason the Patanese regents could not recognise him as a legal king but as a tyrannic conqueror to whom the kingdom did not need to pay homage. To show their intention the Patanese have attacked the provinces of Bordelough and Lygoor during the first year of the rule of the present king and afterwards they have taken two of His Majesty's vessels which were going to Batavia and which traded with the East-India Company's factors. At last they have treated His Majesty's ambassador very unworthily and refused to negotiate with governor Caan who in 1682 was sent to Patany to promote peace. The Batavian community (burchers) could not expect any restitution and the king of Siam had given up all hope that the Patanese would be obedient to him or make friendship with him. After having conquered the provinces of Lycoon and Lygoor and after having made peace with Queda and Sangora, the king of Siam therefore wanted to force Patany to pay obeisance and

to give Siam again the same power as before. To do this His Majesty called to arms in Lygoor an army of 60,000 men with plenty of elephants, horses, artillery and ammunition, and placed over this army four generals namely the Oyas: Lygoor, Calahom, Berckelagh and Rabisit, Moreover an armada of 40 junks and galleys with ammunition and the necessary provisions were sent there. The four chiefs got the order to attack the town of Patany at the end of April or to besiege and take the town by starving it. But in order to carry on the war with more glory and to frighten the Patanese and their neighbours more the king and the mandarins of Siam asked for the assistance of a few ships of the Governor General and Council of India. This request was founded on various motives, namely, 1° the friendship with the Netherlands nation, which His Majesty had kept up for a long time, 2° the assistance of which his Kingly Grace, the Prince of Orange, has assured the king by various missions, 3° the assistance which the late noble general Koen has given the late king many years ago by sending two ships to fight Cambodia, 4° the assistance which the noble general Speck gave in the year 1632, without any requisition, by sending five well armed ships under the command of Anthonio Caan, to fight against the Castilians, 5° that all relations with the Castilians and Portuguese were trade relations, but that there was great friendship with the Netherlands nation. This was proved by several actions of the Siamese government as: 1° the punishment of Don Fernando de Silva by the late king for taking the yacht Zeeland and the goods of Caspir Swaris who in 1630 came from Maccouw to Siam with Chinese products, 2° the pursuit of the Maccan prisoners in 1633 by many mandarins.

For which reasons the king and the mandarins firmly believed that the requested assistance could not be refused by the Governor General.

By this assistance Patany should be forced to pay obeisance to Siam. The noble Governor General and the Council of India have taken the claim on Patany and the urgent requests into consideration, and sent to Patany the ship Velsen ahead and afterwards six well armed boats with a junk under the flag of Commander Claas Bruyn to assist the king of Siam. But these ships came too late as the Siamese army had already returned. The Siamese had besieged the town for about one month, had fought many skirmishes and even had been in the fortress of Patany. Oya Lygoor, who thought that the Siamese had already conquered the town, ordered that the whole town should be kept for the king and that nobody be allowed to take anything of the booty. The soldiers then retired from the town and went back to their camp. Now the Patanese regained courage, defeated the Siamese and made them flee away. After many defeats the Siamese lost all hope of conquering Patany and returned to their fleet at Sangora. But when the chiefs of the army afterwards started to regret the mistakes which they had made, they tried to give the blame to our nation. They sent their false information to the king and made him believe that the Netherlands by keeping back their warships (which, as they said, were promised to them for certain), were the cause of the defeat. Without any consideration the credulous king believed all this. An immediate result of this was that we became in trouble; we were quite isolated from the outside world, lived as prisoners in the Company's house and expected still worse things for the future. But when the king afterwards heard of the good-will which the Governor General had shown, His Majesty's disgrace turned from us. After the army with a loss of many thousands returned in parts to Siam, the principal officers (among whom were those who had falsely accused us) were not allowed to appear

before the king to pay the usual reverence and to report of their doings. They were sharply examined about their conduct by a commission. After information had been gathered it was found that many hundreds of Siamese had been inside the fortress of Patany, but that they had the order from Oya Lygoor, general of the army, to retire as he feared that his soldiers would plunder and destroy the town. Having received this information the king concluded that Patany had not been conquered on account of two mistakes of His officers, firstly, they had left the town too early and, secondly, they had not waited for the assistance of the Dutch. In his rage the king said that they all (although some had shown much ambition) deserved the severest punishment. One of the Captains was beheaded and his head was put on a post, and his Majesty ordered the others to sit around the post for three days under the open sky in order that they might consider whether their captain had been punished in the right way. Also his Majesty made known to them that this punishment was the best compensation for their brave deeds, In such condition the officers had to sit for two days in public as an example for everybody though it was dangerous for their health. At last they were thrown into prison by Oya Poucelouk and Oya Sycry, but were released again with the fearful understanding that, if they should be sent for a second time to Patany and if they should return without having gained success, the king would put to death not only them but also all their relatives. The king showed thankfulness for the Dutch assistance although it came too late, and as recompense he discharged the Company for about half a year of the usual taxes. If Patany had been conquered by the assistance from Batavia, the Company would have enjoyed many more advantages.

**Great
preparations
for a second
campaign but
by intervention
of the king of
Queda peace
was made
between Siam
and Patany.**

After the first war great numbers of new soldiers were called to arms for the second campaign which had been postponed for one year on account of the bad harvest of rice. In the meantime more than one hundred new vessels had been built in Siam and the neighbouring countries, and the old vessels had been repaired. All these vessels were to take part in a second war with Patany, so that according to all appearances Patany would have had a hard time in 1636. But by intervention of the king of Queda, and from the predictions of the Siamese priests, the king changed his mind. By order of the king, Berkelagh sent ambassadors to Patany in order to offer for the last time peace to the queen and the mandarins (as a warning and under pretence of having pity for the Patanese). The ambassadors had also to tell the Patanese that the war had been prevented by the king of Queda and the Siamese priests, and if the Patanese would send legates to Siam to ask mercy his Majesty without any hesitation would be very glad to grant such. In March 1636 appeared thereupon some ambassadors, who were received by Berkelagh. They were as much humble as the Siamese showed pride. The result of the preliminary negotiations was that in August next a distinguished person appeared as a legate. He presented the golden and the silver flowers to the king as a sign of subjection. This was accepted by his Majesty with great pleasure, and herewith peace was made between the two kingdoms. No claims were made from either side for insults suffered or for damages.

**Uncertain
friendship
between
Arracan and
Siam.**

The kings of the Arracan and Siam have lived in peace and in alliance for a very long time without either of them being a vassal or tributary to the other. To maintain this alliance they sent each other ambassadors every year. This was done, not only to promote commerce, but also for reasons of policy.

The alliance lasted until the death of the great king. But as soon as this king had passed away the friendship was finished between the two kingdoms, for the present king having been crowned and having reached the supreme power sent his ambassadors to Arracan as before, although no ambassadors had come from Arracan. The king of Arracan did not receive the legation, saying that he could not recognise an illegal usurper as king of Siam, and he therefore refused to give audience to the ambassadors or to pay any honour to them. The king of Arracan did not allow the ambassadors to return, but did send a boat with some of his subjects to Tannassary to trade as usual. The governors out there reported this to the Siamese king, and asked the king's advice what to do with these people from Arracan. His Majesty commanded that their boats and their goods should be seized and the men taken prisoners and brought to Judia. For more than two years these people from Arracan have been kept prisoners, and during all this time no negotiations about these men have taken place, nor has any hostility been shown by either side, both parties keeping quiet until November last year. At that time some galleys and other small ships were sent from Arracan to the island of Mirghy and to Tannassary with a view to plunder, but as many Moors had left for Masilipatham and as those who had not left were on their guard the Arracans could do very little.

At last the people of Tannassary have seized some Arracans and sent them to Judia. These prisoners after a sharp investigation confessed that the king of Arracan intended to conquer Myrghy and Tannassary, but from want of a sufficient army had postponed the expedition until he might have a better chance. In the meanwhile he wanted

to make the rivers in the neighbourhood unsafe in order to prevent the Moors from the coast of Choromandel from coming to Tannassary. The king had moreover asked the assistance of the Dutch and the Portuguese. The Dutch resident had refused such assistance, but the Portuguese had promised to help as much as they were able to. The Siamese king then released the prisoners and sent them over Tannassary, to their own country. They were given a *Traak'hausa Ty-bydy*, or missive, from Berkelangh, in which was mentioned the friendship which for so long time had been maintained between the two kingdoms.

If the king of Arracan wished to continue this friendship, the king of Siam would be very much pleased, but in case the king of Arracan did not wish to act like this a strong Siamese army would be sent to his country. As no answer has yet been received from Arracan it cannot be stated for certain whether the two kings remain enemies or will become friends.

That the proceedings of the king of Siam toward the ambassadors of Aatchyn probably will lead to making of peace between Siam and Aatchyn.

The kings of Aatchyn and Siam have been allied friends from olden times. They never have been a vassal or a tributary to each other. To maintain the friendship they often sent to each other their ambassadors with letters full of exaggerated titles and compliments and with presents. But during the life of the great king one of the ambassadors from Siam on his own account told the Aatchynese that the king of Siam was willing to give his daughter to the king of Aatchyn in order to bind the two countries inviolably to each other. The Aatchynese listened to this talk with open ears, and as that rascal of an ambassador made himself very agreeable to the king and the mandarins, he was given a higher rank and he was respected more than all the other ambassadors. But as this rogue knew very well that his lies would

lead to his ruin, he secretly fled away without taking leave. Having returned to Siam he made a false report of the Aatchynese and the actions of his mission. The result of this was that each of the two kings kept his ambassadors at home and the mutual friendship seemed to have disappeared entirely until the great king died. The present king, however, has tried to renew the friendly relations for political reasons and to satisfy his personal desire. For when he had reached the supreme power and had killed the true heirs and rooted out these relations, he found himself in the midst of revolutions and in enmity with the neighbouring princes and kings like those of Ava and Pegu, whose friendship he could not rely upon any farther than he could on that of the Cambodians, or the Patanese. There were further the rebellion of Lycoon and Lygoor, and the doubtful attitude of Queda and Sangora. The Portuguese took a doubtful attitude, and had blockaded the mouth of the river. For all these reasons and in order to make his enemies fear him more, the king sent a distinguished legation with a costly present to the king of Aatchyn and asked for His Majesty's friendship. The Aatchynese received the ambassador and after royal entertainments sent him back with great pomp. He promised by letter the continuation of the former alliance to the Siamese king. Since then many ambassadors with letters written on gold have gone from Siam and Aatchyn. These ambassadors were usually treated with great honour so that the friendship seemed to be firm and indissoluble. But this friendship was but founded on sand, for which later events were the proofs.

In 1634, about in September, a certain ambassador from Aatchyn arrived in Siam and brought as usual a letter engraved on gold and a present for the king. In respect of this he was welcomed brilliantly, and the king gave him an audience with much pomp very soon after his arrival.

And when his Majesty brought his offerings to the temple Nappetat (as is the fashion in Siam) this was done with much splendour, and the ambassador from Aatchyn with all the other foreign ambassadors and the most prominent foreigners were also allowed to take their place in the temple. From his seat the Aatchyn ambassador had the opportunity to watch his Majesty with the women, children and the whole suite. The ambassador having returned to Aatchyn boasted to the king and the mandarins about the unusual honour which he had enjoyed in Siam, and made his king believe that the king of Siam had made the trip to Nappetat in order to be able to show the ambassador his brilliant state, his women and children.

From all this the king of Aatchyn and the mandarins concluded that the Siamese king would not be unwilling to give his daughter in marriage to the crown of Aatchyn. They thought that the Siamese king did not like to tell this frankly, but by the honour bestowed on the ambassador he had shown clearly his intention. In order to know for certain what his Majesty's intention was the king of Aatchyn sent the same ambassador with two deputies again to Siam at the end of 1636. These men were received brilliantly as before and the letters were handed over with great pomp. This being done the three men were asked whether besides these letters still other affairs had to be discussed. The two deputies then gave an account of what the ambassador had told to the king of Aatchyn about his last reception out here, and they also told that the king of Aatchyn had verbally ordered them to investigate whether matters were standing in conformity with the report of the ambassador and whether his Majesty was willing to give his consent to the marriage. In this case they had to send word at once to Aatchyn in order that the king of Aatchyn

might make preparations to welcome the bride. But if it should prove that the ambassador had only been boasting and had been reporting things which were not true and in so doing had abused the king and the mandarins of Aatchyn, his Majesty the king of Siam was asked to put the ambassador to death in Siam. All this was told to the king by Berkelangh, and his Majesty fell into such a passion that when after a sharp examination the ambassador was found guilty he was deprived of all his dignities and thrown into prison. He was chained in seven places of his body, and so he was kept for six months. During this time the deputies had been received in audience by the king and they presented their letter and the presents to his Majesty. These presents were accepted with dissembled friendship and according to such the two deputies have been treated. They lived out here so luxuriously and frivolously that on command of the king they also were thrown into prison. Although they have asked several times to return to their country after they had left the prison such was refused unjustly. They were neglected to such a degree that they had to live on charity.

The future will show us how the king of Aatchyn shall act on the already mentioned proceedings and detention, but many of the mandarins in Siam believe that the Aatchynese did not like this alliance with Siam as it only could be maintained by heavy expenses. They therefore thought that the Aatchynese were looking for a chance to get rid of this alliance. But as it went the Siamese did not approve the measures taken by the king and they wished that the king had acted more moderately against the ambassadors for they feared the Aatchynese power and the revenge of its king.

The former
and the
present
position of the
Japanese in
Siam.

A few Japanese merchants have since long ago frequented the kingdom of Siam. They came every year with their junks, their capital and merchandise to enjoy the profits which the Siamese deer and roeskins gave in Japan. They were so fond of this rich profit that some of them remained in Siam and the affection of the Siamese kings (who have always favoured foreign trades) for the Japanese nation (especially for the silver money which the merchants brought into Siam with their junks) became so great that they sent several legations with presents and letters full of kind compliments to the Emperor of Japan. The Siamese ambassadors were usually well treated out there by the Japanese, proofs of which are the receptions which the last ambassadors to Japan enjoyed in Japan in 1629 and 1630. But as the confluence of Japanese increased considerably their natural pride and impudence grew so great that at last they dared to attack the palace and to seize the king in his own room. They did not let him free again from their tyrannic hands before his Majesty had sworn that he never would remember the harm done to him nor take any revenge and that he would take the Japanese in his service as soldiers and as bodyguards to the end of his life. These promises remained in force by which the rogues, not only enjoyed the usurped advantages, but they practised also great impudence and violence against the natives and against the foreign traders. But fortune, which usually gives her favourites bitter compensations, made the Japanese incur the ruling king's disgrace to such a degree (notwithstanding they had assisted his Majesty very much in usurping the crown) that his Majesty, for fear of ambitious conceptions and treason (which from their impudent talk was very near) and for punishment of their disloyal deeds against the legal princes and heirs of the kingdom, has killed by trick and by force many of

the Japanese, has driven the rest of them out of the country (to the gladness of the inhabitants) and in doing so his Majesty has freed and cleared Siam of them. The great men in the country and the nobles were very glad of this as they have always suspected the Japanese for their desperate, bold and treacherous attempt to make their king a prisoner (as was described here above).

Moreover they thought the presence of the Japanese a drawback for the country. Of the 600 Japanese who were here only 60 to 70 have returned to Japan in a junk after many miseries; the rest have been killed or have fled away to various quarters.

For good reasons we may conclude that in future not lightly Japanese will be engaged as soldiers by the Siamese kings, nor junks will be sent from Japan to Siam for fear of by occasion the one party taking revenge on the other. But against the will of many persons, His Majesty, for fear of revenge of the Japanese, after a short time called those who had fled away back again and when their number amounted 70 to 80 the king gave them a fine tract of land to live on and bestowed on the three most prominent Japanese titles of honour, appointed these men as chiefs over the others and placed them all under one of his mandarins. Also the king ordered Oya Berkelaugh on several occasions to send ambassadors with letters and presents to the governors of Naagasacque in Japan in order to make good for his actions to offer friendship and to invite the Japanese merchants to come again to Siam. But the legations were never received with the proper honour by the governors of Naagasacque. They even refused roughly the last legation, saying that the master who had sent them was not a legal king but a usurper, a traitor, and a murderer who had killed

the real heirs and the princes of the blood. Although the ambassador with his junk still loaded had to leave Japan, his duty undone and an object of disdain, his Majesty decided at the time when I was going to leave Siam to send a person in his name to the Emperor of Japan and the council of Japan to beg for the former friendship and to give a friendly invitation to the Japanese merchants. This request (in my opinion) was the result of many considerations and was advised to the king by some secret fortune-hunters (who thought to gain much profit by the trade with Japan). Also the Japanese in Siam used their influence to the same end, as they had become poor and little esteemed. They hoped (and not without reason) that when the junks from Japan appeared they would increase their means and would regain their lost influence and reputation. But it is against the natural course and in contradiction with the Siamese arrogance that a king for hope of a little profit should debase himself so far for people who cannot trouble him much. Also it can hardly be expected that during the life of the present Japanese Emperor any Japanese should leave their country or those who are abroad should return. Why then try to gain friendship by such a humiliation? But the astute Siamese rulers know how to disguise all this and to colour this case as if his Majesty feels very much attached to all foreigners, and as if His Majesty has the intention of making friendship with all neighbouring kings, princes and potentates in order that his kingdom may have rest and that His Majesty may die in peace.

That the
friendship
between China
and Siam has
lasted long
and by what
means.

Although the Siamese nation (as pointed out by old traditions) originally descended from a rebellious Chinese who was the son of the king, who for the wicked plans of his party was expelled and banished from his country (as described and pointed out already) the kings of China and Siam have

been friends and allies from olden times. In order to maintain this friendship they often have sent each other letters engraved on gold, which is considered to be the highest distinction. But the king of China in the commencement could not explain the thoughts of his heart (by lack of a man who knew the Siamese language), so he sent to the Siamese king four learned men as permanent servants for the crown of Siam in the town of Judia. These men were accepted at the court and they were allowed to appear in audience before the king when they wanted to, just like the other mandarins. Thus they became so well acquainted with the language, the customs of the country and the highest eloquence, that the Chinese as well as the Siamese letters could be translated thoroughly according to the original text. By this the friendship between the kings was kept up and has remained strong and durable, notwithstanding that no legation has been maintained in Siam nor in China, owing to the change in succession of the kings in the two countries. This neglect (in my opinion) has to be ascribed to the carelessness of the Siamese king. For by force of an old privilege His Majesty has the right to send his ambassador every year to Canton, and the Siamese under this pretext may negotiate and trade, which (as far as known to me) is not allowed to any neighbouring nor to any far away country, and this advantage is greater than the king even can perceive. But the Siamese by pride and arrogance are so blind (although His Majesty's factors believe that they are excellent merchants) that no notice has been taken of such a good opportunity that has been given to them during a long period. For by way of this yearly embassy Siam could have established an important Chinese trade in Siam and could have bound all the foreign traders to herself. But by carelessness that splendid opportunity has passed.

Sometimes the king still sends his junks to the province of Canton with a load of sappangh, lead and small quantities of other products in order to change them for good Chinese merchandise. But while the embassies from both sides had stopped, the traders were to such a degree detained by monopolies and hindrances that they often had to stay very nearly two years before their merchandise could be sold properly.

Moreover they make but small profits and get no proper cargo to bring back, usually returning to Siam with a lot of paltry wares. But the Chinese from Chiuseeuw, who used to appear every year in Siam with their junks and various cargoes, were detained by the deceit of the mandarins (apparently with the knowledge of the king), just in the same way as his Majesty's subjects are detained in Canton. In consequence of this, Siam (in order to escape distress as the Siamese could not make any more profitable journeys) had to admit the Chinese. So the Siamese kings have neglected a double chance, firstly, in that they let the fine chance pass by to bind the Chinese trade to their country and, secondly, in that they by arrogance did not allow the foreigners sufficient access to the court (taking also into consideration the fraud of the mandarins), by which the foreign traders were scared away and expelled from the country. But in the kingdom of Siam many Chinese are still living who enjoy reasonable freedom in trade throughout the whole country and are well respected by the previous as well as the present king, so that some of them have been appointed to high positions and offices and others are considered the best factors, traders and sailors.

The position
of the
Castilians and
Portuguese
in Siam.

Many years before the arrival of the Netherlanders in Siam and in India the Portuguese have enjoyed great friendship, communications and free trade in this kingdom. They were so well esteemed by the kings that the ambassadors from the

Viceroy of Goa and governors and bishops of Mallacca, who sometimes sent letters to His Majesty and proper presents, not only were entertained well and rich presents were bestowed on them, but also some of the residing Portuguese received honour and high positions. Besides the free trade in the entire country the public church and worship of the Roman Catholic religion were allowed to them, yes, even monthly salary was granted for assistance. Also His Majesty licensed his vassals to trade with their junks full with cargo to Mallacca.

Thus the Portuguese have enjoyed for many years prosperity and good reputation in Siam, until the servants of the Netherlands Company also took hold of the country. From time to time on several occasions (as the taking of vessels, promoting of the trade in Santhome and Negepatam) they caused the Portuguese so many losses that at present the Portuguese trade has much declined. In 1624 a certain Netherlands yacht was taken in the Siamese waters by Don Fernando de Silva, which deed was taken so ill by the king that his Majesty punished the Spaniards successfully by arms and returned the yacht and the cargo to the Company, for which act he became engaged in war with Manilha. And although the Portuguese did not care much for what had happened, although they continued their correspondence and remained in Siam, they were since that time in disgrace with the king and the mandarins. The vicar who had been appointed their chief by the governor and the bishop of Mallacca, could never again get proper access to the court. Then followed the hostile action of the two war galleys in 1628 under Don Jan d'Acrassa (by order of the governor and the representatives at Manilha) on the Siamese river. On this occasion not only the Cantonese junk of His Majesty was treacherously taken and after being plundered

burned with many persons, but the same was done with a Japanese junk from Nagesacque. This increased the hatred of the king and the mandarins to such a degree that His Majesty, not only took and confiscated the galley with the cargo belonging to Casper Swares, a Portuguese, coming, 1630, with Chinese goods from Maccau, but also kept the Portuguese in strict captivity during three years and made them go about begging in the streets. Those in Malacca sent in 1633, in the month of July, a captain named Sebastiaan Mõntos d'Avilla, with a galley (manned with 10 white men and 30 coloured men), as ambassador bearing a letter and a small present to the king of Siam. In this message the release of the captive Portuguese was requested, and although this embassy was not agreeable to the king he allowed d'Avilla an audience. d'Avilla was received at the court with little honour and (after promises of friendship) was treated with dissimulation. However, the king agreed with the request and released the prisoners. But d'Avilla seeing that he could not attain his aim and that his petition was going to be refused, fled with his galley and all the prisoners down the river in September last. Notwithstanding that he was inimically followed by many mandarins and influential men, they were just able to escape the danger and left with Siam in enmity. The discontent of the king about the sudden departure was so great that from that moment he hated the Portuguese just as much as the Castilians; also because in that same year they blockaded the river of Tannassary with two frigates, prevented the Cantonese junks from coming to Siam and afterwards committed hostilities. The Siamese king has taken revenge on a few Castilians, in the same cold season. For a certain Chinese named Wancangh with some Spaniards of high rank (of whom the most prominent was Don Luis de

Gusman, sergeant mayor of the Spanish fortress Illa Formosa), had started from Kelangh for Manilha, but during a storm lost the mast and helm and was driven to Lygoor. There they were taken prisoner by command of the king, and with their junks (containing together with some other Chinese goods about 125 piculs rough silk) brought to Judia. This cargo was kept in the king's warehouses. In 1635 some Portuguese galley was driven to Tannassary, whereupon the captain Francisco Cotringh de Magalano, with 14 Portuguese and some slaves, was also brought to Judia. Like the Castilians these prisoners were also kept very poorly, although they were not put in chains. But as these hostilities had a bad influence on the trade with Canton and Coromandel, His Majesty, as if he wanted to show pity with the prisoners, had them all released and sent them with an ambassador and letters to Manilha and Malacca, to remind the governors of these places of the former friendship. The ambassador has returned from Malacca to Siam again, and the king's letters were taken by Luis de Gusman, sergeant mayor, to Manilha and were sent to Goa by the Governor of Malacca. No answer has been received to these letters. Probably the Portuguese will visit Siam once more, but as there are in this country only a few poor Portuguese, Mestizoes and Indian Christians, they will most probably not regain their former influence and no great traders will appear again to settle out here.

The position
of the
Netherlands
Company
in Siam.

It is now more than 30 years ago since the Netherlands came to Siam. They won the confidence of the king, so that the United East India Company found it advisable to establish a comptoir for the trade and enter into an alliance with the king. In pursuance thereof a house or factory of wood was built in Judia. In this house

they traded for many years; and native products, cloths, deer skins and hart skins, sappangh wood and other merchandise were sent every year to Japan. Although the Company did not make much profit by this trade (as many misfortunes happened, such as the burning of cargoes, and uncompleted voyages) the Company entered into great friendship with the kings and was honoured more and enjoyed a higher reputation than any other European nationalities. Many ships and junks with provisions, timber, and other necessities were brought from Siam to Batavia. This friendship was maintained for a long time, notwithstanding that many princes succeeded each other and many changes took place in the factory of the Company. Various letters from the illustrious princes of Orange, as Mauritius of Nassouw, his princely grace's brother Frederic Heindrik of Nassouw, and the noble generals of Netherlands India, have been sent to the Siamese kings, who in their turn replied to these letters. In this way the friendship was maintained and even strengthened.

The good reputation and friendship which the company enjoyed out here, the hatred of the king against the Castilians, the profitable trade, the fertility and the safety of the country and the strong position of the Netherlands in India seemed to encourage the maintenance of the friendship with the Siamese kings. And the noble governor general and the councils of India in the year 1633 gave permission to restore the factory out here and to renew the trade with Japan. This plan was founded on good reasons, for the king had driven away the Japanese and apparently they would not return again (afterwards they came back any way). So it was considered that from that side no hindrances would be met with. As it was found

that after Japan had been opened for the trade of the Company, the Siamese products could be sold with much profit in that silver-rich country, an excellent house or lodge was erected of stone and lime, in order that the company's goods might be better secured against fire and other misfortunes and also to be able to accommodate and to manage wisely the resumed trade. This building was very commodious and large, and it proved of great advantage for the company's trade, but (in my opinion) it was disadvantageous for many reasons. For during the change of rulers many malicious mandarins have crept in and have reached high positions, so that at present there is hardly one single distinguished person of upright mind. These jealous rascals imagine wrongly that the company enjoys incredible profit from the trade with Japan and Tayounan, and that the noble general for this reason and also in regard to the newly erected building will not lightly decide to recall the servants of the company and the whole establishment connected with their trade. Apparently they tried to make the king (who is very credulous) believe this, whenever they had an opportunity; also because they did not get a certain share in the profits, so they wanted to make our nation odious in the eyes of the king. Besides all this we must mention that the king did not like to sell the Siamese rice to us, particularly to the town of Batavia unless the governor general by sending presents every year should ask for it, and in order to increase the dignity of his reputation he did not want to send more rice than he thought advisable. His Majesty by doing so, hoped to weaken secretly the increasing power of the government of the governor general. The intention of the king was shown clearly some years ago when the export of grains was very little. Quantities which had been promised were refused afterwards with frivolous subterfuges, notwithstanding from

time to time many kind requests were made for the necessary quantities. All this was taken amiss by the governor general and not without reason. He showed his just discontent in his letters to the king. Although the tenour of the messages was unpleasant to the king and His Majesty was discontented (believing that the proper respect had not been paid to his assumed dignity), he did not show the least what he thought, and concealed the poison in his murderous heart. Shortly after this it happened that some of the company's servants by dissolute lewdness offended against the Siamese laws and against the clergy. These mistakes of our men were by false accusations explained to the prince and to the king as if the men had committed an important crime. In his rage and drunkenness the king thereupon condemned all the Netherlanders to death without hearing them, and proceeded so tyrannically against them and the position of the company, that the affair is almost without parallel. But when it had been pointed out what mistakes His Majesty had made, and what effect the fulfilment of his intention would cause, all the men were released and also the Company was allowed to trade with its former freedom. But although no blood has been shed on this occasion the shame and disdain which our men have suffered are never to be forgotten. Also the governor general and the councils of India saw the importance of what had happened, and that it could not fail to have many bad results for us. The friendship which always had been honoured and laudably maintained by the kings of Siam, has much decreased and has almost disappeared during the rule of this king usurper. And probably this friendship will not flourish again as before, unless this cowardly nation is brought to better sense, and unless the disgrace which we have suffered has been washed away by the sword, in which may God Almighty help.

With what
Nations the
Siamese king
still keeps
up correspon-
dence and
why he does
not cease to
do so.

Having told much of the quality, authority and state of the king, the armed forces and alliances with far off and neighbouring kings, princes and potentates, we still have to mention the correspondence which His Majesty maintains with some governors, as the Nawab of Bengale, the Sujachan of Coptochiae and other places on the coast of Coromandel. But as the friendship with these governors did not influence matters of state and was only kept up to accommodate the trade, so I do not think it necessary to describe this matter diffusively. In the next part I shall have an opportunity to talk about it "en passant," and I will now continue and describe the position of the Siamese mandarins. For this has not yet been done in the first part.

The quality
and authority
of the
mandarins in
Judia.

Besides the sovereign power and the authority of the king, the government is divided into several ranks and various departments standing under the supervision of the mandarins. These mandarins are chosen from the noble as well as from the not-noble families, but before anybody can become a mandarin he is raised to nobility by the king, and new names and marks of honour are given to him. The nobility rises by degrees : from Opans, Omans, Ockans, Olaanghs, Opraas, Oyas which are the highest names and the highest titles. Among this nobility everyone receives donations in conformity with his quality and his rank. The Oyas receive golden betel boxes, some Opraas silver ones, but many only get a wooden box. The gifts are kept in high honour as they have come from the king. Some of the Olaanghs and Ockans have golden swords, which is also a great mark of honour as these are only given to persons of good standing. But the Omans or Opans seldom receive any other mark of honour than the title. In general the king gives to everybody in proportion to his state more than human titles. And everybody is very proud of these titles as they fancy that His Majesty

cannot fail and as they receive these titles from the king they imagine that they are men of dignity and good breeding in conformity with their titles. The marks of honour given by the king are always carried about with the owner wherever he goes, and by them he is recognised and honoured. From the nobility are chosen all the regents, the king's councillors, chief of the army, judges, captains, factors, etc. I will mention here the dignities of some of these men, namely: Oya Oubrad, first mandarin and *stadholder* of the king; Oya Awangh, president of His Majesty's secret council; Oya Poeletip, chief purveyor of the kingdom; Oya Sycry, chief over the political, military, ecclesiastical and civil affairs; Oya Calahom, general over the elephants and over the armed forces afoot and on horseback; Oya Berckelangh, counsel and leader of all foreign affairs at the court and keeper of the great seal; Oya Jammerad, chief judge for criminal and civil cases in Judia. These (besides some governors of quality and with high titles) are the greatest and most influential mandarins of the whole kingdom. For in case the king came to die suddenly before anybody had been chosen to succeed him and without leaving any legal heir, the Oyas Oubrat, Awangh, Poeletip, Sycry and Berckelangh have to represent the king and have to rule under the royal standard of the kingdom until a king is chosen out of the complete assembly of mandarins and crowned as a sovereign. But the power and authority of the king do not allow anybody to perform his duty according to the written laws. For His Majesty has usurped supreme power since long ago and has taken all honour and dignity to himself, so that nobody will refer to the dignity of his position or will dare to oppose anything. Everybody must be pleased with as much influence and dignity as the king out of his own free will may allow him.

**What authority
the governors
of the
provinces have.**

The governors have also great authority, especially those of the four most important provinces, Poucelouck, Capheyn, Sorcelouck and Suckothay. These governments are due to princes of the blood and only if these fail are they given to the greatest and most influential men as a great privilege. In all the provinces, capitals and governments there are plenipotentiary colleges and officers for the criminal and civil justice and for settling of various affairs to the welfare of the country. But the Oya or governor of the province rules with absolute power and supreme authority over justice, pardons, remittals and other affairs concerning the province and its inhabitants. However he is not allowed to commence wars, to break peace or to change the written laws and the prescriptions without advice or consent of the king. But as each of these governors in his province is honoured and respected as a king and is worshipped by his subjects with more than human honour, they can bend and change all laws as they please and without any danger for themselves, for nobody may leave the province or town without proper consent. So if anybody should have the intention to complain at the court of Judia or at the plenipotentiary courts about violence or any trouble, his departure would be prevented and no consent would be given to him. And as complaints are secretly sent over by friends the plaintiff would not be heard or received, because the mandarins are very jealous of each other and usually are political intriguers.

**What dislike
the mistrust of
the king has
caused.**

Under former kings it was customary that the governors resided in their provinces and their governments, in order that everything might be done regularly and that the subjects might be ruled with proper fairness.

Those from adjacent places sometimes came once or twice to the court at Judia, and those from

far off places once every three years to attend state ceremonies and to report about their governments. In the meantime the province or town was ruled by an influential mandarin or plenipotentiary college, and all important affairs were postponed until the return of the governor. But this custom was not maintained by the present king. For as the governors of the far off provinces used great authority, His Majesty does not allow anybody to stay on very long. But the greatest mandarins (except Oubrat, who is incapable by old age) were all transferred after 4 to 8 months from one office to the other, so that they could not have an opportunity to have a stronghold in one position. For this reason he does not allow them to go to their governments, except to Tannassary, where usually a competent chief has to reside on account of the foreign traders and the bad character of the inhabitants. Also Lygoor, Bordelongh and Sangora have governors who reside out there, but the governors of the other provinces usually stay in Judia, and the government is carried on by substitutes of less quality, who have to come and report all their actions at any time the king or the master pleases. But many affairs have to suffer by the many changes of governors and by the stinginess of the substitutes; the community is troubled very much by taxes and duties. Although often well founded complaints were made at the court against the regents, such were seldom or never accepted and remedied. The true cause of this wrong state of things is the king himself. For as he is not an anointed David but only a little Absalom, he does not trust anybody. He keeps all the mandarins under his eyes at the court, in order that they may not form a party or cause a conspiracy, knowing very well with what cunning he himself from a sharper has come to the royal crown.

How slavish
the king keeps
his mandarins
and how
humbly they
appear before
the king.

A result of the king's usurped authority and distrust was that all the mandarins (particularly the most influential of them, who have a state and a position) are kept very slavishly in Judia. They are entirely deprived of the former freedom. Only in the public assembly room and in presence of and the hearing of everybody, even of the slaves, are the mandarins allowed to talk to each other. Should they not follow this rule, their life and position would be in danger. The father is not allowed to visit his child, nor the child its father, without the knowledge and consent of the king, even in cases of illness or death.

By the natural stinginess the jealousy and malice have increased to such a degree that nobody spares another when accusing him before the king if they expect some profit or if they fancy that such might be agreeable to the king. But they always understand how to exalt their action with an artificial glow as if it is done for a good reason and as if the aim of it is only to increase the glory of the king and the welfare of the country. Besides this all the influential men, namely, those of His Majesty's secret council, the governors of the provinces and of the most important towns, some officers, judges and factors have to appear every day at court at the public audience. Three times a day, namely, at noon, in the afternoon and towards evening, a secretary of the king writes down everybody's name, and if anybody is absent his servants must give the clerk the reason of his absence. They have no other reason for being absent than illness, and then the suspicious king (under pretence of pity) at once sends his surgeon to visit the person who is ill and if possible to cure the illness. But this is not done out of affection for the patient but always to intrigue and to know what is going on amongst the mandarins in order that he may not be deceived by secret conspira-

cies and may not one day receive his reward (which he has well deserved from his real Master). Towards the evening the mandarins have to go to audience and everybody goes with his clothes tucked up, which is a sign of humility and is customary amongst slaves who appear before their masters. While going to their places they kneel down several times, bend the head to the ground and with folded hands pay humble reverence towards the palace and to His Majesty's seat. But while approaching the throne they creep on hands and feet. When the king appears on his throne, they all have to show humility in the way already described, and have to bend the head with the face on the floor until they are addressed by the king. All this takes place in the utmost silence, for nobody dares to move and hardly dares to breathe. Sometimes six to eight thousand persons are sitting close to each other in this assembly, and the silence is then so great that one can distinctly hear the singing of small birds and the sound of their wings. Usually the king talks with a pleasant voice, first with the four or five greatest men of the country, viz., to Oya Berckelangh, Jamerad and the Brahman priests. If anybody else is addressed by the king or if he has received a special command, he thinks it a great honour and is very proud of it. Even his walk and bearing show this clearly, and from that date he is more honoured and respected by the other mandarins.

**What authority
the Mandarins
exercise over
their house-
mates
and over
their slaves.**

Although the mandarins in general are slavish and have to appear before the king with great humility, they are very arrogant, proud, and haughty, especially in regard to the titles and marks of honour which they have received from the king. Yes, every one of them wants to be served, honoured and feared as if he were a worldly god. They usually practise great authority over those who are in their houses and over their slaves. Although the

greater number have to live on their slaves, they have to keep up a certain state and they do not allow themselves to be addressed otherwise than with bent body, folded hands, and with ceremonious praisings. Besides this they often tyrannise their concubines (or small wives) and their slaves. They make them die for small mistakes or throw them into prison and treat them very harshly. For all this an excuse is very easily found for the king, and as much fault is imposed on the victim as their large conscience may care for, and in the meantime the poor victim lies smothered in his blood without being able to give account. In their houses, and on the streets the mandarins are honoured like small kings among their subjects, but coming to court they are only slaves.

**What Incomes
The mandarins
have.**

I have already given an account of the king's possessions and yearly income. It ought to be understood that the king enjoys profits of the rice over the whole country, without giving pensions or compensations to anybody. Only the governor of Tannassary with his council receive $6\frac{1}{2}$ per cent of the cloths which the Moors from Coromandel and other places bring out there or of cloths which pass that place. But on all cargo which is returned from Siam to the coasts of Bengale or Suratte taxes are paid where the goods are bought, so the Tannassary government does not derive any other profit than that from a little tin which comes to that port. Also they rob the merchants by trick or with force, and this has often been done so roughly that serious complaints were made in Judia. The swindlers have thereupon often been punished; they were turned out of their office or they were condemned to pay a fine in money. But the greatest mandarins, governors of provinces and principal towns and some factors receive from the king a few *bunders* or measured land, which they have to plough, to sow, and to reap, with their own slaves. During fertile

times they get very rich profits from their fields. Some mandarins and especially Oya Berckelaugh get benefits from the foreign traders who frequent Siam. But as the king, in order to accommodate and to allure the foreign traders, has made all taxes lighter a few years ago, and has provided the Berckelaugh and each Sabandaar with an official sealed permit in proper form, the stinginess and avidity are now moderated and everyone's portion has been cut down considerably and does not amount to much. But most of the mandarins have no other profits than from their own slaves, whom they may treat kindly or harshly just as they please. These slaves are divided into three classes, each of which has a certain position. Firstly, there are the slaves who follow their masters daily in their suite, and who have to do court or private services. They get every month 50 pounds of paddy, two maas, Siamese coins (equal to 15 stuiver), and once a year a new (but common) coat. With this they have to make shift and have to provide themselves everything else which they may need for their living, or else they have to suffer want. Others have to pay their masters monthly 6, 8, 10 to 12 maas (one maas is seven and a half stuiver) in accordance with their diligence and strength and in accordance with their masters being poor, avaricious or liberal, and besides this they have to buy for themselves everything else that they may need. Some get six months in a year to work for themselves, and what they earn during the rest of the year they have to bring to their masters. On the sweat of their slaves the master and his family are able to live, to keep up state, to offer presents to the king and to the priest. What the servant has won is easily spent by the master. From this may be judged what riches there is among the Siamese nobility. Each whose turn it is squeezes the foreigners as much as he can. Also we must

mention that in the whole country the common class of people, who are not slaves, are divided under quarter-masters. The latter have control over 1,000, 500, 400, 300, 200, or 100 men. This is done for the accommodation of the king, for if His Majesty needs people, these quarter-masters are requested to provide the required number. From this often big profits can be made. For the quarter-masters usually first force the poorest people, or those who are in worst circumstances, to leave their houses, and only by bribery are they allowed to stay at home. Also those who come from other places are divided under quarter-masters, as the Pegus, who are standing under Oya Poeletip; the Lauws under Oya Awangh; the Japanese under Oya Pitsjasen-cram; the Chinese under the Oopras Sysembat and Thonsuy; the Malays under the Oopra Alaks Amane; the Portuguese under Opra Ray Montry. These officers never let any opportunity pass of drawing profits from their subjects. Only the Moors are still free from this slavery, which is rather surprising, but it seems that they (for some special reasons) are under the protection of the king.

Where the principal provinces and towns are situated and also what products come from the various places.

Hereinbefore we have already mentioned which are the principal fortresses, fortified places, chief provinces and towns in Siam, and we ought now to describe their situation. But this I am not able to do as I could never obtain proper information about this matter, and have never seen any maps nor any sketches, which could give any indications. For these reasons I will only point out from which places the most important products come, and where these places are situated.

Timber for boats, etc.

Parathon and Rion are small unwallled towns, are situated on a small stream east of the river, amidst many villages and populous places. As pretty much timber is growing out there,

many barges and big prauws (to use on river and in the interior) are built there. Also some deerskins come from there.

Agerwood and small quantities of deer skins.

Bannae is a poor country town and is lying inside a decayed stone wall. The town is surrounded by many populous places and is close to the frontier and the mountains of Camdodia. It is the only place in the whole country which produces aguel. Also deerskins are exported, but in small quantities, as it is difficult to bring them to the water side, from where they could be transported by prauws.

Gitta Gomma.

t'Siantobon is a poor but unwalled town and is situated east of the river near the mountains of Cambodia. All the gitta gomma produced in Siam comes from that place.

Where most of the deerskins, djattiposts and black sugar come from.

Poucelouk, Sorkelouk, Capheyn, Suckothay and Kepenpit are all provincial towns and have had good strong walls, which, however, are in decay. The nearest of these towns is more than 100 miles north of Judia, measured along the river. From these provinces and particularly from Poucelouk and Capheyn come most of the deerskins, teak posts, black sugar and gomma malacca. This wax together with some benjuin is brought to Poucelouk by the highlanders, and from there it is transported to Judia.

Black wax or Sieran.

Loconsuan is a famous provincial town and is walled. It is situated on the bank of the river about 120 miles northwest from Judia. From there comes the best Sieran or Vamrak in Siam. But when the yearly crop is bad, no great quantities can be obtained from there, whilst in fertile times much can be got.

Tin, Sappang-wood and rice.

Tannassary has become famous by the important passing through of foreign traders who have to visit Siam. It is one of the keys for the whole kingdom and is situated favorably for ships

and junks. A great quantity of tin comes from there at a cheaper price than anywhere else in Siam. Also sappang and rice. But for the transport of rice and sappang the regents out there cannot give a license but such has to be asked in Judia from the king.

**Where the best
Sappang Wood
comes from
that can be
obtained in
Siam.**

Poucenough is a big walled (but decayed) provincial town. It is situated at the branch of the river about 40 miles east from Judia amidst a forest of sappangwood. This wood is imported in abundance and is the best which can be obtained in the whole of Siam.

**Where a little
rice but an
abundance of
sappangwood
and salt come
from.**

Meclongh, Pypri, Rappri, Pitsjeboury, Ratsjebeury and Ouy are all open places, situated west of the river not far from the sea. Besides rice these places produce an abundance of sappangwood. And with ships and junks these products can easily be brought from there. The Chinese and Japanese used to take the cargoes always out there in former times on account of the weight. But the license for the transport has to be asked first from the king in Judia. Also tin and lead are to be found out there, but this may not be transported from there and has first to be delivered to the king's factors in Judia and brought into His Majesty's warehouses.

**Tin, Lead, and a
little pepper.**

Lygeor, Sangora, and Berdelongh are all seaports and are known by the Netherlanders since a long period of navigation. Besides tin and lead, also pretty big quantities of heavy peppers used to be imported every year from these places, so that the United Company for many years had a factory in Sangora (made of lime and stone), but as the trade did not pay sufficiently, this building was abandoned. During the rebellion of Patany against Siam all pepper plants in these places have been destroyed. As the country is in peace at present the plantations are increasing, so that now again very much pepper is exported and the production will most probably increase.

It has also to be mentioned that from the river of Siam up to near Patany every year many deer are caught. The skins of these deer are brought to Judia by people of various nations, but afterwards they are sent to Japan and are sold there usually at a great profit.

Garden fruits.

Bauckok is a small walled town situated on the river about 7 miles from the sea and amidst fertile fields. The rivers Menam and Taatsyn meet at this point. Around the town there are many houses and rich farms. Bauckok is strong by nature and can easily be fortified. In case the little town should be taken, fortified, and kept by a prince, the supply of salt and fruits to the town of Judia would be prevented. Also all navigation on sea and passage of the Moors from Tannassary would be cut off.

There is still something more to be said about some other provinces and towns, but as the situation of those is not known to me, I will break off here and will refer the curious investigator to those who have better information about the true situation.

**How the Courts
and the
highest judica-
ture are
composed.**

In the whole kingdom there are law courts of mandarins to administer justly criminal and civil cases and the written laws after the old fashion. But in Judia is a court of nine councillors, namely, five oyas, two opras (opraa Olak, chief Secretary of the king, is one of them) and two olanghs. In this assembly oya Jammerad is, in accordance with the dignity of his position, president for life. This council is the highest court of justice, and all civil and criminal cases are finally decided by it—after defence, appeal, reformation or first instance. From the decision of this court no appeal can be made; but, at great cost, a revision may be obtained from the king or his council, who generally confirm the sentence and have it

executed promptly, so that the decision of the council is seldom changed or reversed.

**How justice
is administered
in civil,
criminal and
doubtful cases.**

Besides the court mentioned, there are still several courts of justice, as that of oya Berckelagh, who is attorney to the court and judge for all foreigners, further opraa Mathip Mamontry, who is chief of the court where all civil questions and all ordinary cases are pleaded and decided; oya Syserputh is permanent chief of the court where all secret and uncertain cases, criminal and civil are treated and decided by ordeal. The accusations and defences are brought before the courts of the Berckelagh and Mathip by the plaintiff or defendant or by attorneys, verbally or in writing. Usually the case is pleaded before the commissioners, and the parties and witnesses are examined. The substantial content of the lawsuit is written in a book by the secretary, and the parties or their deputies have to sign this. The book is then sealed and kept by the judge until the next audience. But as there are no regular court days, the parties may not appear before they are summoned by a message of the court by command of the presiding judge. The books are then opened in public, the parties are heard, their accounts and debates are noted down and sealed as before. By much delay, laziness and selfish proceedings of the judges, this ceremony has to be done so often and the progress is so slow, that some cases remain undecided for many years to the great disadvantage, yes, ruin of the parties. After many solicitations the cases at last are opened and examined before the entire court. From the sentences of these courts, appeal, reformation or revision may be obtained in the highest court, after humble solicitations. When there are no witnesses or when no sufficient indictments can be obtained the parties must undergo an ordeal, namely, diving under water, dipping the hands into hot oil, walking bare

footed through fire, or eating a lump of rice, which has been consecrated with an oath. This must be performed with many ceremonies before judges and people near a temple or public holy place. Also some priests are present, who with many prayers strengthen justice and, by doing so, take away all sorcery and exorcism. After this the parties take off their ordinary clothes and they are dressed with a thin linen cloth, which reaches from the head to the soles of the feet and are washed by a priest with holy water, in order that the one might not encourage the other with conjurations and they might not abuse the judges. The diving under water is done with two sticks which are put with one end into the ground. Parties have to pull themselves down along these sticks at the same time and the one who remains down the longest, wins the case. The one who remains unburned, or who gets the least wounds in dipping the hands into hot oil, or who two or three times with four or five slow steps can walk unhurt through a glowing fire of coal, wins also the case.

The lump of rice which has been consecrated by an oath is given to be eaten by a priest. He who can get the rice into his stomach without spitting gains his case. The winning party receives a favourable and quick sentence by the judge and returns home happy. But the plaintiff who makes a wrong statement or who denies the facts in connection with criminal cases, is punished according to the law for such cases. But in civil cases the false plaintiff is fined in money, and is discharged of office and dignity, thrown into prison, and has to become a slave carrying chains or is condemned to other punishments. But usually the head of the criminal is tied up and put into irons. Three successive days the criminal is conducted in all principal streets of the town to cry out his crime

and his sentence in public for all people. So long as he keeps silent or does not cry loud enough he is made to do so by blows administered by the jailors.

**That sinning
against the
king and
the priests
is punished
severely.**

Of all crimes, none are so heavily punished as sinning against the authority of the king, against the priests, or the temples. If anybody should try to usurp any honour due to the king secretly or in public, should act against him or his state or should show any disrespect, should treat the priests badly, rob their properties, profane churches or idols, he or the suspected would be punished with a cruel death without trial. But in case of other crimes, as injuries, adultery, murder, treachery, theft, arson, etc., the accused, after public proofs or sufficient indictments, is apprehended by oya Jammerat, thrown into severe imprisonment, accused, sharply questioned by the court of judges and then allowed to give account. In case, after sufficient information has been given, it is proved that the accused has given a wrong statement, he is forced to confess by cruel torture (namely, by standing on a red-hot plate barefooted, by besmearing the entire body to the feet with hot mud, by winding a rope with knots around the head, etc.). His confession is noted down in a book and presented to the assembled judges, who thereupon in accordance with this, pass sentence and see it carried out. But great crimes are submitted to the king and the condemned is pardoned, kept in prison, or executed in conformity with the sentence, which is in accordance with the rigorous or merciful nature of the king. All criminal cases are usually punished more severely than necessary. Seldom the prisoners are punished with fines or simple deportation, but usually they are banished to deserted places in the interior as slaves carrying chains, their properties are confiscated, hands, feet and tongue cut off, fried in

a pan, overpoured with oil and burnt alive, quartered, beheaded, cut into two pieces, and other severe executions. But in case of adultery the accused, in conformity with the laws of the country, must be thrown in front of an elephant in order to be put to death by that terrible monster. From that moment the property of the killed person belongs to the king.

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Second Part
telling about
the ecclesiastical affairs,
the religion
and the
temples.

The inhabitants of Siam are heathens and superstitious servants of idols. So that throughout the whole country there are many large and small temples, built expensively and ingeniously of stone, lime and wood. The appearance of these temples is often more beautiful than that of churches in Europe, only they are dark as no glass is used. The roofs are covered with red tiles, some with planks and lead. Within the jurisdiction of Judia are the four principal temples of the whole country, namely the king's temple, wat Sy-serpudt, the Nappetat, wat Deun (which temple is devoted to the moon and where the highest school is established) and Thimphiathe. Besides these there are inside the town and in the neighbourhood 400 other beautiful temples, which are adorned with many gilded towers and pyramids. Each temple is filled with innumerable idols made of various minerals, metals, and other materials. Some temples are covered with gold, silver, and copper, so that they look elegant and ingenious and costly. In each temple is a big idol, 4, 6, 8, to 10 fathoms in height usually sitting on an elevated altar. One of these sitting idols would even reach 20 fathoms or 120 feet when standing upright. Under the seats of the idols in some temples, big treasures of gold and silver have been buried, also many rubies, precious stones and other jewels have been put away in the highest tops of some towers and pyramids and

these things remain there for always for the service of the gods. Among the Siamese fabulous stories about the immense value of these treasures are told. The people say that with the treasures lying under the idols of wat Sy-ser-pudt and Nap-petat a ruined kingdom could be restored. As the people told me, in the pointed tower Thimphiat they there is a costly ruby, the value of which can hardly be estimated and in order that nobody may take away the buried riches from the gods there are many dead guards placed there. This is to be explained in the following manner. If any mandarin—he may be rich or poor—has the intention to make an offering of a human body to the temple or to the gods, he chooses one or more of the most faithful, most able and most capable men amongst his slaves; he treats this slave like his own child and shows him much friendship. By this the slave becomes so attached to his master, that he cannot refuse any request. And when the day has come that the treasures will be offered, the master tells this to his slave and asks him to be the guard of the offerings. The slave has been won so strongly by the honor which he has enjoyed that he accepts the proposition voluntarily. He is then cut into two pieces at once, thrown into a pit and the money is placed on his dead body. The spirit of the killed person goes into a terrible monster, who has the power to guard the offerings so that they cannot be stolen by anybody.

**Wonders of a
ruined temple
in Judia.**

The Siamese count the ages, or time, by thousand years and at the end of a period of a thousand years, they say that the whole country, with everything that is in it, is going to be reborn and renewed, the nature of the people as well as the customs and laws. In the opinion of the Braman priests no king nor mandarins will

remain, but everything will come to an end and must be renewed. Last year was the last of the previous age, and for this reason the king ordered all the Bramans and mandarins before him and requested the opinion of each of them, concerning the end of the ages. The Bramans persisted in what has just been mentioned and confirmed their opinion with such strong reasons, that the mandarins all kept silent and did not express their thought. This displeased the king (as he feared that he would have to lose the worldly crown) and he himself made an explanation on the prophecy of a thousand years, saying that he would be the renewer of everything, and that the people, by building and repairing of many new temples, had to serve the gods, so that everybody might receive rewards for his good deeds from the gods. In such a way the king thought to change everything spiritually. In view of this the king had all the principal temples in the entire country, and even in uninhabited places, repaired. In Judia, on the courtyard of the king's palace, stands a temple of such extraordinary size and height that a similar cannot be found in the whole country. The pillars are more than three fathoms thick, But everything is decayed by age and as some people say it has been thrown down by thunder and lightning. This temple is of renowned holiness and it is said that great treasures are buried under this temple. But the priests have an old prophecy that this temple may not be rebuilt unless by the king who is a true heir and comes from the old pure stock. Many of the previous kings have commenced the repair of the temple, but everybody who worked at it died soon. The chiefs, overseers, and work-masters lost their senses, got mad, blind, and so on, so that after loss of many persons the work had to be stopped. Although the prophecy and what has happened in connection with this temple, is well known to the

king and he is also convinced that he has usurped the crown unlawfully, his arrogance and pride have carried him so far, that last year he had the intention to begin with the repair of the temple. But by the dissuasion of the Braman priests (who said that it was not a lucky time) and of other resolute mandarins it was prevented. Still much more remains to be told of this temple, but as I could not guarantee the truth of everything, I hope to be excused for stopping here.

**The houses
and life of the
priests.**

The houses and monasteries of the priests are built all round the temples. Usually they are made of wood. The front and back are ingeniously and expensively decorated with panels and relief work, the inside and outside are beautifully gilded and painted; the roof is covered with tiles; the corners are plastered with lime and are provided with nicely cut wooden decoration. In some houses the beams, roofbeams and the tile-laths are entirely gilded or painted. In these monasteries are many priests (who live in peace), who are divided under priors and other ecclesiastical officers (who rule with great discipline and have much power), and they again have to obey the highest regents, namely the four bishops of the principal temples of Judia. The bishop of the Nappetat has the supreme dignity.

The ecclesiastical power of these bishops is astonishingly great, their person is held in great respect and honor but they have to obey the king in worldly affairs. In Judia there are about 20,000 ecclesiastics. Their number in the whole country cannot be exactly ascertained but without doubt it is more than four times the number in Judia. All monks, without any exception, are clad in bad and common yellow linen cloth; only a few principal ones have a red cloth over the right shoulder. Their heads are shaved. The most

learned become priests, and from these priests the chiefs of the temples are chosen, who are held in high honour by the people. Marriage is forbidden to the ecclesiastical persons under penalty of being burned. Also conversation with women is forbidden but (as their weakness is well known), they may leave the priesthood, which is done by many out of sensuality. But when tired of marriage they may put on the priestly robes again, and even persons who do so are kept in great honour. In all monasteries the headpriests, priests, clerks, and temple servants read and sing during the evening and the morning, they do not accumulate any treasures, nor are they eager for any other worldly goods or riches. They live partly on what the king and the mandarins bestow on them, also on fruits and profits derived from the grounds which belong to the church. But most they receive from the common people, who furnish them with food and other necessities. From each monastery each morning some priests and clerks are sent out with a wallet. But they do not collect more than is sufficient for one day. They are not allowed to drink wine or spirits, but only ordinary water or coconut water, and they may partake only of common food, and when the sun has passed the zenith they may only chew some betel. From all this we may conclude that the priests have to live in a very modest way. Besides these male priests, there are connected with the principal temples many old women, who also have to shave their heads. They are dressed in white linen, and they are present at all sermons, songs, ceremonies and other occasions connected with the religion. They are not, however, subject to any extraordinary rules, and they do everything out of religious fervour and free will. Also they have to live on the alms which they receive from the people. There are no young maidens or pregnant women among them.

**Foundations of
their heathen
religion.**

These heathens have various opinions about their religion, but in general they believe that there is a supreme god (and many other smaller gods) in the heaven, who is eternal, who has created everything and by His divine power maintains everything. Also they believe that the world will once perish by God's anger over human wickedness, but that the soul is immortal and on parting from the human body goes into all sorts of animals, as elephants, horses, cows and other cattle, and poultry, in conformity with their life on earth and what they have deserved from the Gods. But after the world has been destroyed every body gets alive again and receives rewards or punishments in conformity with their deeds. The welldoers afterwards will live happily with the gods, and the sinners will be tortured terribly by the devils. This is the principal foundation of their religion, the rules for which, they say, were written down more than two thousand years ago, and have been confirmed by many holy men. In remembrance of this the people erected images for these holy men (as if they were small gods) and worship them superstitiously. Besides giving alms to the churches, the idols, the priests, and the poor people, they try to do works of mercy for everything that has received life. They try to please god and the heaven in order to escape from the terrible torments of the devils. The most devout and religious people, on festivals of the temples, let free many birds and fishes, which for this purpose are sold in great number. For it is sin only to help the human beings, and not the animals at the end of their completed time, as it is believed that persons after their death are transformed into animals. All evils which man commits by his actions are also in the Siamese religion reckoned as sins. Notwithstanding this such sins are very often committed. The priests are continually trying to better the

people by way of precept in their way of living, preaching, teaching and warning, but often with little success. For seldom are people persuaded to show penitence. It is more the king's strong hand and tyrannic rule, which brings people to repentance and to amend their ways.

**The principal
ceremonies
and the
devotion.**

On new moon, full moon and quarter moon the people very devoutly visit the temples, usually four days a month. Several times in the year (particularly in March and October) there are extraordinary and large festivities, which are celebrated very solemnly by a great many people (yes, even by women and distinguished mandarins who else go out seldom). The principal ceremonies of this heathen religion (which is read by priests from printed (*sic*) books) are doctrines, as pointed out here afore, concerning the praise, the life, and the deeds of old famous kings, songs, morning and evening tides, offerings to the priests, which is done in the temples with many torches, candles, incense, herbs, and flowers. Before the commencement and the end of the sermon, a great number of people walk with folded hands and bent bodies around the temples and pay great respect to the idols, who represent their Opus (*sic*) the supreme god, the smaller gods, and holy men. By doing so the people believe to keep off the ire of the gods against human wickedness. In order better to chastise themselves, they refuse to take several kinds of food every year for three successive months. But the present king is so devout that he has added to this another three months of fasting, during which time nobody (on penalty of his life) may catch any cattle or fish, and especially he is not allowed to kill any living being or to drink spirit. They have to subsist simply on the products which God and nature have made grow in the fields. This of course is a wrong compassion and a strange super-

stition, as man has to suffer in order to protect the animals. They also pray for the souls, and worship the people who have passed away. These are superstitiously washed, shaven, anointed, prayed over, lamented daily and preserved with many ceremonies, until the best friends, and slaves (men and women) have shaved their heads and have prepared everything for the burning ceremony. This ceremony which has to be done in conformity with the position of the deceased, takes much time, so that sometimes the deceased remains 12 to 13 months, above the earth in a box. At last the deceased is burned near the temple, with prayers of the priests, theatrical performances, music of many melodious instruments, fireworks and other demonstrations, in conformity with the importance of the deceased. The ashes are then collected and kept in a little box. After being anointed this box is then buried near the temple. On these burying places wealthy people build elegant and costly gilded pyramids. From the above we may conclude that great riches is spent and thrown away. There is no other thing in the world for which the Siamese care more than the burying of the body after death. However poor and foolhardy they may have been during their life, they will always try to keep something, that they may be burned. But those who get drowned by accident, who get killed, or who die of small-pox, may not be burned, but must be thrown in the river or in the wilderness. But sometimes they are secretly burned (without the presence of anybody and far from the temples), which the priests connive at.

About the
moderate
respect for
other religions.

Although among the clergymen and worldly persons there are opinions prevalent about their religion, they live very quietly and there are no disputes, quarrels, ruptures, or sects. They behave very moderately even against the Christian and Ma-

homedan religion, without blaming anybody's opinion, and even less do they try to force anybody's conscience. But the present king has tried to force some Moors (of Mahomedan parents, born in Siam) to embrace the heathen religion. The priests opposed this, saying that one can come into heaven in various religions and that many religions are agreeable to the supreme Master. However their own religion is the best of all, of which they are firmly convinced by laws and books, and changes will not easily be made. And to prove this they refer to the attempts with little or no result of the Portuguese, who with several of their priests have tried to introduce the Roman Catholic religion. Also the Mahomedans did not have any success, notwithstanding they as well as the Portuguese were allowed free execution of their religion. The little success of the Portuguese we cannot ascribe to the little ardor of their priests, but principally to the old customs and the obstinacy of the Siamese.

Terrible sacrifice in order to get reconciled with the devil.

As already described, these heathens are very superstitious and devout, however they serve (against the opinion and the learning of many priests) in public the hellish devil, who is (in the opinion of the priests) the cause of the evil, like the Gods of the good. In case of sickness they have strange feasts with many ceremonies, gambling, drinking, dancing, jumping. Several fruits and animals are offered and when these animals die when the dancing and singing is going on, this is a sign that they have reconciled the devil and that the sick will recover. When sacrificing to the devil, often such terrible abominations and incredible actions are done, that it is not proper for a Christian to look at them. For at these feasts sometimes women are engaged, who by old age are bent and stiff and who are incapable of dancing, but who by influence of the devil are able to make such

demonstrations and strange jumps, as is not in accordance with their weak nature and high age. If young maidens are taken to dance, it is believed that the devil gets more pleasure out of it, yes even that he has also carnal intercourse with them. With such offerings and sacrifices the poor, strayed people try to reconcile their mighty Master and for this reason we may conclude that they are delivered entirely to the wickedness of the devils, and that the Almighty has been rejected entirely.

Third Part
telling about
the life of the
nobles and
the common
people, good
breeding and
condition of
the Siamese.

In general the Siamese are well proportioned, their stature is pretty long, brown between black and yellow. They are cowardly soldiers, but cruel towards the subdued enemy, or to those who are rejected by the king and who are found guilty by justice. Also they are proud and fancy that no other nation can be compared with them, and that their laws, customs, and learning are better than anywhere else on earth. Their bearing and face are proud and they are decent in conversation. Their character is volatile, cowardly, distrustful, dissembling, deceitful, talkative and full of lies. Besides this the men are in general lazy and slow, so that the women, (who are well built and pretty), do most work in the fields. These women also row the boats on the river and besides many other things and (in contrary with other nations) do the same work as their slaves and take care of their family with great diligence. On the other hand many men do nothing else but attending at court, and army services or walk idle in the streets. They love to sit chatting in the public court, in the public houses or in their houses, and they use their time very badly and idly.

Their houses
and house
furniture.

The houses in Judia are not built along both sides of the streets; and after the fashion in India they are not placed in proper

order. The houses of the mandarins and rich men are made of wood; the wide walls and front are provided with panels and the roofs are covered with red earthen tiles. Nothing on these houses is gilt or painted, for to such only the king and the priests are competent. But the common and poor people live very poorly in reed and bamboo houses. The roofs are covered with coco's leaves or bad tiles, the floor of all houses is usually 4 to 6 feet above the ground and the houses have no story or garret. Most times there is a front and a back door but these are far from being good. Their sleeping rooms and resting places are bad, without any decoration and without curtains; the people sleep on stitched mattresses or twisted such. The noble, rich and poor alike, do not need more furniture than is necessary for sleeping, cooking and eating.

Their daily food
and with what
food they
entertain their
friends.

They are not excessive with their food, but usually only take ordinary rice, dried as well as fresh and salt fish and vegetables. As sauce or dessert they take bladsjan (prepared of shrimps, crabs, mussels and fish mixed with some pepper and salt), fish and pepper sauce, which has a very bad smell, but which they find delicious. They have no knowledge of cakes or other dainties. Their drink is usually ordinary or coco's water; during recent years however the habit of drinking arak has increased among all classes, very much by the bad example which the king has given in drinking so much. For towards evening both the common and the high class of people usually drink, filling their stomach. But after dinner they don't use any spirits, as such would be sinning: for the rice is one of their sacred things and may not be made heavier by arak. During fasting time they have to be very modest with food and drinks, but during festivities they eat and drink lavishly. The rich people treat

each other with good food, but the cakes of sugar and cakes fried in cocos oil are bad. Also there are all sorts of native fruits and Chinese sweets and distilled water, which is strong but not delicious.

The common people treat each other with their ordinary food, tobacco, betelnut and fruits; but they also drink so much arak or wine until they are full and drunk.

Their dress

As the climate of this country is hot the people dress light. Men as well as women cover the lower part of the body with a painted cloth and they pay much attention to this part of their dress. The men wear also a short shirt with half sleeves. The feet are not shod nor the head covered. The hair is carefully cut all around the head up above the ears, getting shorter close to the neck, and the lower part is shaven. They have no beards, and when the mandarins go to the palace or to the court they put on a fine linen cap of pyramidical shape and bind it with a twisted string around the chin, in order that it may not drop when they pay reverence to the king.

The women hang a thin cloth with both ends over the shoulders so that the breasts are covered. As decoration they wear a golden pin in their hair and a few golden rings on the fingers. This is the common dress of the rich and the poor, and no difference in the value of the cloth and the number of rings can be noted. But the powerful and rich people are easily recognised by their suite of servants, of which they are very proud. The nobles and mandarins and also their wives are accompanied by 10 to 40 slaves male or female (the number is in accordance with their state); the wealthy people go out with less servants, while the common men and women take one to three servants along.

**Marriages
among people
of quality
and Matrimony.**

Although the Siamese are luxurious and voluptuous they keep marriage in high value. The adulterers (men or women) are in conformity with the written laws condemned to die and must be killed by elephants. There are various customs with regard to matrimony, for the children of the most influential men when coming of age are often by the will or the consent of the king married to each other. Also widows of deceased or punished mandarins have been given to other mandarins as first or principal wife, or as small wife, and for fear of the king they will not easily leave their new husbands and marry somebody else. But usually marriages are made with the consent of the parents or friends, and among powerful people, people of quality, and the rich it is customary that each of the two parties gives the other goods to a certain value.

The marriages are performed without religious ceremonies, but there are always music and wedding festivities. It is always possible to divorce by partition of goods and children for various reasons, and this can be done without scandal or punishment by the magistrate for unlawful acts. The husband may, besides the woman whom he has married (even when a wife has been given to him by the king) without asking anybody's consent, take as many small wives in his house as he likes, but all these women must be obedient to the principal wife, who is satisfied with having power over the other women and with the idea that her children will be the heirs of their father's goods, for the children of the concubines have to be satisfied with only small portions.

**Marriages of
the common
and low people.**

Among the low people there are other customs. The bridegroom comes first to an understanding with the parents and the friends of the bride, and buys her for a certain sum. The daughter is then given away and a small feast is arranged.

The marriage can always be dissolved with consent of both parties and with partition of the children. This always is done with sufficient reasons and without scandal. After the death of the parents, each of the children takes the same part of the goods, only the eldest son enjoys some advantages. But the low class of people very seldom leave any means, for if they have some fortune, they use it in order to receive some honorable title from His Majesty. They offer the king all that they possibly can spare in exchange for his favour. With what remains, they entertain the priests and make offerings to the temples and the idols. If after this still something remains, this is spent for the burning ceremonies of their dead bodies. There are many other customs in connection with marriages, but they are not nice to describe and they would be too tedious for the reader, and for this reason I break off here.

Inheritance.

According to Siamese laws the property of the aristocracy is divided upon death in three parts.

One part goes to the King. Another part goes to the priests and cremation ceremonies. The third part goes to the principal wife and children, and out of this last part a small share is given to the concubines and their children. But this rule is not strictly followed. As a rule it is left to the discretion of the heirs and also depends on the number of concubines and children.

As to this last third part the concubines and their children having received their shares, the remainder is divided into two equal parts, of which one goes to the mother and the other to the children.

This only holds good when the father has not disposed of his property by will. But owing to the avarice of the King the old laws have little effect. When the King hears of the death of any mandarin or other high class person who is rich, the principal

wives and the principal persons of the deceased's household are arrested and minutely questioned as to the estate of the deceased, and they are often brought to confess by horrible tortures. Then, deceased's property goes to the King, only a small portion being given to the wives and children.

If any person of the rich or middle class (not being a slave of the King) dies without having made a will and being childless his heirs are his children (*sic*). If there are no children, the heirs are the brothers and sisters.

In case there are neither brothers nor sisters the parents receive half of the estate, the other half going to the husband or wife whichever survives the other. If it is the husband who is still living, a small portion of the estate is given to the concubines and their children with the consent of the friends, but if the husband dies first the concubines and the children receive a small share of the joint property (?).

In case there are no heirs as above mentioned, the heirs are the children of brothers and sisters. No relatives of a more distant degree can inherit. In such case everything goes to the King.

It happens very often that married people having no children set apart their personal property and earnings, each of them providing for himself or herself; he or she dying intestate the heirs get the property which deceased had amassed and earned in his life time.

Education of the children.

The Siamese have several ways of educating their children, and I will only describe shortly how the children of decent people are educated. The sons are kept idly in the houses of their parents until they have reached their fifth or sixth year, and then they are sent to the priests in order to learn to read, to write and other necessary things. These boys have

also to assist the priests during their services and during the time that they are under the control of the priests they very seldom go to their homes. As soon as they know to write and read fairly well, they take up a profession or any other business. But usually, the ablest in order to learn more (the priests are the teachers for both the secular and the religious learning) are kept in the monasteries and they continue their study. When they have learned enough to fill government positions, they are glad to put off the yellow robes. But many bright boys and those who hope to be promoted, remain in the monasteries in order to become chiefs of the temples or of schools or to become priests. The daughters stay continuously in the houses of their parents; they very seldom learn to write and read, but in their youth they are taught good sewing, spinning, etc.

**The boasting
and
unfaithfulness
of the Siamese.**

In general, the Siamese—they may be nobles, influential men, common, or poor people—are boasting among each other as well as against strangers about their good-nature, uprightness, love for truth and faithfulness and how honoured and loved they are by the king, and how feared they are by their equals, and honoured and loved by their inferiors. The prominent men also have the peculiarity that they are very quick in offering their services, especially to foreigners, if these have to go for important matters to the king or if they have petitions to send to the king. This friendship lasts as long as some presents are received, but after the petitioners have been kept in uncertainty for a long time, they impudently acknowledge their incapability with many excuses. With pretence of good reason they say, that in consequence of many considerations they are sorry not to be able to fulfil their intention. These people are unfaithful, deceitful and treacherous, yes, even the king is not upright-minded, and keeps

his word only as long as he is able to think with his drunken brains, as has been shown clearly in the case of oya Poucelouk, who has placed the crown on the king's head and who has helped him to become from an insignificant man king of such a powerful kingdom. The king has often drunk the blood of oya Poucelouk, and with an oath promised, that nobody could do any harm to this oya, and no hair on his head would be hurt. But notwithstanding his oath, he had him thrown into prison for a simulated reason. After many supplications (yes, even of Poucelock's child) his Majesty pardoned him in the morning and promised that he would be taken out of the prison before the evening. But the very same day he ordered the oya to be cut into two pieces. Many more such examples could be told, but as I am sure that the reader would not care to read them, I will not write them down, and in conclusion I will only mention that one cannot rely upon the Siamese nation and that nobody can be trusted, or believed.

Fourth Part
concerning
the Commerce,
further what
trade is done in
Siam and by
what nations.

In several provinces, towns, and small places of the kingdom trade with various merchandise is transacted, and especially in Judia. There we find cloths from Choromandel and Surratte, made and painted after the fashion in Siam. These goods are in great quantities imported by the Moors, the Gentiles, the Siamese and other nations at Tannasary. The trade in these goods did not bring much profit to the Company, and as long as the Netherlands comptoir is established in Massulipatan, this cannot be remedied. If this comptoir could be transplanted to a more favourable place, Siam would prove to us to be a splendid market for cloths. Rough and fine porcelain and a few other Chinese goods are every year brought by the Company's ship from Tajouan and with 2 to 3 junks from Chinscheeuw. By this continuous supply and the little demand, the market was to such a degree overstocked with these

goods, that nobody could make sufficient profit. Further there are in Siam.....mace, light and heavy peppers, sandal wood, Japanese copper, iron and some small miscellaneous goods, but European manufactures or other goods are not in favor, except red cloth, and small mirrors in small quantity. But the king is a fervent lover of jewels, especially big, nicely watered, pointed diamonds, while tables or diamonds cut in facettes, however beautiful they may be, are not in favor and cannot fetch the market value.

The inland trade and why it has decreased considerably.

Also in native products, such as sappangh and ager wood, a great trade used to exist and the king still enjoys great profits from this trade as only the king's factors may sell these products. In former time a trade also existed in black sugar, roe skins and a great quantity of deer skins, but principally in all kinds of provisions, so that yearly more than two thousand loads used to be exported to the neighbouring countries. In consequence of the flourishing trade Judia was frequented by land and by water by many nations from Asia and also by European nations and by heathen, Moorish, and Christian merchants. But during the negligent rule of the present king the trade has suffered much by monopolies and other hindrances. Also the bad crops of some time ago had their influence on the trade. But the main cause of the present state of things is the king, who in consequence of his usurped power and ideas has kept his country closed, so that during the last five years not even 2000 loads of grains have been exported to foreign countries. This quantity is very small in comparison with former years. Through the strange actions of the king and many vexations, many foreign merchants left the country; while some of them were sent away or expelled, so that at present there are in Siam only a few rich merchants (two or three rich Moors and a few rich Chinese).

**With whom and
what trade his
Majesty's fac-
tors did in
former times.**

In former years the king's factors used to trade with Pegu, Ava, Jangoma, Langhsiagh and other neighbouring places in order to exchange cloths against jewels, gold, benjamin, gommalacca and wax. This trade produced immense profits, so that throughout the whole kingdom there was a flourishing trade. However the trade has decreased considerably by the uncertain friendship of the Prince of Ava and by the fact, that the highlanders do not come any more. Through the Siamese king himself this state of things was caused, but, notwithstanding this, Siam is a country where still much trade is done.

**Earnings of the
Inhabitants.**

Inside the towns and other centres of population, the people earn their living by trade, court services, navigating with junks, barges, and prauws, fishery and industries, and handicraft by making of ingeniously worked golden and silver objects. The inhabitants of the villages and the country do slave services, work their fields, cultivate all sorts of grains, especially rice, and also great quantities of wet indigo. Further they plant all sorts of fruit trees and especially the cocos, siri, and penang trees. They also keep ponies, cows, pigs, goats, geese, ducks, chickens, doves and many other tame animals. All provisions (during fertile years, because eatables are dependent on the high or low price of the rice) are very cheap and in consequence, with the abundance of products, much can be exported to neighbouring countries.

**The materials
of the country.**

Besides Siam being very fertile and there being an abundance of victuals, there are also many other materials such as bricks, tiles, timber, a little iron (coming from the province of Corassema) and other materials in abundance necessary for the building of forts, churches, houses, vessels, junks, barges, and all other sorts of boats. For the working of these labour can be found in Siam. Although the country

is closed, as there is a sufficient provision of salt, the inhabitants can sustain themselves with the materials and fruits of their own country. They can thus do very well without the products of other countries, for a sufficient quantity of cotton, necessary for the clothing of the people could be easily produced throughout the whole country.

**That Siam has
no great naviga-
tion of itself.**

Although Siam is favourably situated for navigation and the kings (including the present one) have been great traders, the Siamese, during the past and present ages have never traded to far away countries. The king and his brother, the prince, every year, send a ship with a valuable cargo over Tanassary to Choromandel, also to Canton, and 2 or 3 junks to other places in China (for which his Majesty by an old treaty has the privilege from the Chinese kings.) Also to Couchinchina, Benjermassingh, Jamby and Lygoor little junks were sent from time to time, principally for the import of the black pepper of good quality for the use of the Chinese inhabitants. This trade does certainly give off big profits to the king and His Highness; but on the other hand it is a hindrance for the private merchants. By the Chinese in Siam also every year one to three small junks, loaded with sappangh, lead, rice, paddy and other products are sent to Couchinchina.

From the above may be judged the amount of trade done by the Siamese themselves.

**That in former
times foreign
traders used to
frequent Siam
pretty much,
and the reason
why this has
grown less.**

Siam used to be visited pretty frequently by foreign ships, namely from Jamby, Malacca, Patany, Borneo, Makkasser and most all southern places. Especially ships from Jamby, Malacca and Patany frequented Siam for provisions and good commodities. But within a few years the navigation has grown less by the quarrels with the Portuguese, the rebellion of Patany, and by the fact, that the king very sparsely gives licenses for export of grains, and has vexed the foreign traders covetously. Also the

Japanese used to appear yearly with a large supply of money, which they spent in buying deer and roe skins, sappang wood, ager wood and other merchandise. But also this trade was stopped by the hostile action of the king against the Japanese in 1630 and by the proclamation of the emperor of Japan.

The Chinese from Chincheeu and Couchinchina were trading in former days to a greater extent to Siam than at present. They used to bring pretty large cargoes of all kinds of Chinese goods to this country, and returned with big loads of sappang wood, lead, and other merchandise. By the trade of these nations to Siam the income of the king and the welfare of the people increased and trade flourished. But as the present king preferred to force the market by his factors, the prices of the goods which are imported by the Moors, the Chinese, etc., and further lays taxes upon them and does not pay market prices, nobody comes to Siam unless compelled to do so. This is the reason, that the king's resources have grown less and that all trade has suffered.

With whom the
Siamese king
keeps corres-
pondence to
promote his
trades.

The Siamese king has during his reign made alliances and has kept up friendship with the kings of Rammaradt Cotopsia, on the coast of Choromandel, and with the Nawab of Bengal. Every year ambassadors are sent out from both sides with letters full of praisings and compliments and also with small presents. This is only done to promote trade, for the Moorish and Gentile merchants often try to secure the assistance of the embassy in order to pay less duties and to become more free in their trade. The Siamese subjects in the above named places try to get the same advantages. So that this friendship is not kept up for political considerations, but only to get more profits. The governors of Palincata, seeing that their neighbours

through the gorgeous embassy had gained the king's favour and enjoyed many profits, have imitated the same comedy and have abased themselves so far, that besides a rich present, they offered the king during five successive years the golden and silver flowers. This means, that the town Paliacatta is subjected to the Siamese Crown. The principal object was to get a few elephants. It was dishonour for the towns and Moorish castes and by this action great disrespect was also shown towards the (Dutch) Company's servants. For now the arrogant Siamese believe, that they have the supreme power, not only over Paliacatta, but also over the Netherlands fortress and everything connected with our trade. It means also that the Company's servants reside out there under the shadow of the king. Notwithstanding their humbleness the ambassadors from Paliacatta were so little respected, that they have never been allowed to appear in audience before the king or His Majesty's council, but they have only been received by the Berckelagh in the public court.

The exports.

On several occasions we have spoken about the fertility and the products of Siam. During good crops two thousand loads of rice and even more can be spared and exported. Also we have mentioned that peas, beans, bacon, arak, butter, sugar, tamarind, dried and salt fish and many other things are in abundance in Siam. We have already pointed out from which provinces or towns the most common necessities come, but we still have to note down what export cargoes to the fatherland Siam can produce.

2000 to 3000 picul lead in small pieces.

1500 to 2000 picul tin.

30000 to 40000 picul sappan wood.

50 to 60 picul elephant tusks.

60 to 70 picul ager wood.

10 to 12 picul gitta gomma.

70 to 80 picul tsieran or black wet wax.

3000 to 4000 picul black cane sugar.
 600 to 800 picul Cambodian nuts.
 120000 to 130000 pieces deer skins.
 35000 to 40000 pieces roe skins.
 200 to 300 buffalo skins.
 2000 to 3000 buffalo horns.
 200 to 300 rhinoceros horns.
 1500 to 20000 pots of coconut oil.
 150 to 2000 pots of cow butter.
 5000 to 6000 pots of wet indigo.
 400 to 500 pieces Teak posts. (? Dutch quiaty).
 800 to 1000 pieces of Teak planks (? Dutch
 Jaty).
 Quantities of bent wood.
 3000 to 4000 pieces of bird skins.
 1500 to 20000 coyang salt.

For gold, benjin, gommemalacca, heavy peppers and much other merchandise no reliable account can be given, because these are products which mostly come from far away places.

That Siam
 is favorably
 situated for
 shipbuilding.

Taking into consideration that Siam has a river and as there is an abundance of timber, moss, cotton, galla galla, etc., small as well as large ships can be launched successfully. The free people build their ships, junks, and other vessels, and also the company has often ordered boats to be built.

The money, the
 measures and
 the weights.

The Siamese money is made of very fine silver, has the proper weight, is cast in round shape and is minted with the king's seal. The common people are very curious about such seals, so that one has great trouble in paying it out, for out of ten pieces they sometimes do not want to take a single one, not because the silver alloy is not good, but because the seal of the king is not according to the rule. There are three kinds of coins, namely ticals, maas, and foeanghs, which in Netherlands money are worth 80, 7½, and 3¼ stuiver. Usually the Siamese make their accounts in catties of silver, each

of which is worth 20 tayls of 6 guilders, or 48 reals of 50 stuiver each. Each taylor is worth 4 ticals, each tical 4 maas or 8 foeangs. Only these coins are used in trade and for payment. But for the use of the common people, small shells are used, which come from Manilla and Borneo. 600 to 700 of these are worth one foeang, and the daily provisions and other little necessities are paid with them. With 5 to 20 of these shells, or even with less, the people may buy on the market sufficient supplies for one day.

All grains as peas, beans, paddy, and rice are measured by coyang, sat, and sioup. One sioup of rice is almost one catty weight, one sat is equal to 64 sioup, and one coyang is 40 sat. One coyang of Siamese rice weighs about 3000 Dutch pounds. But there are two kinds of coyangs, namely sombrat (which is the king's measurement) and sarra (with which all grains are sold among the common people and to the foreigners). Also the sat and the sioup are much used for measuring rice. One sat sombrat holds 40 sioup, so that 8 coyangs sombrat are equal to 5 coyangs sarra

All liquids such as black wax, butter, oil, indigo, etc., are also measured by the sioup. One Siamese pot is equal to 45 sioup, and in buying, care must be taken not to be deceived with too small pots. When measuring lands, towers, temples, monasteries or things which are sold by measure, the fathom, asta, and inch are used. 24 inches is one asta (sok), and 4 asta one fathom (wa). One fathom is equal to about $5\frac{1}{2}$ Rynland feet. All timber, as posts, planks, etc., are measured by canat and Siamese inches. One canat is long $3\frac{1}{2}$ fathom, thick 12 and broad 14 Siamese inches.

But all rough materials, like sappangh, tin, lead are weighed by picol (118 Dutch pounds).

The manner of writing of the Siamese. They have no fundamental knowledge of the orthography.

The Siamese do not write with characters like the Japanese and the Chinese, but in lines, and form the words with their A. B. C. of 46 letters. Although they are very fond of their way of writing, they have no fundamental knowledge of the orthography. Only at the end of the words they use the correct characters [according to grammar] but they do not make make [in the middle of the word] any difference between vowels and consonants. They have also no knowledge of proper names and do not begin sentences with capital letters. When writing they do not use signs such as apostrophes full stops, colons, parentheses, or hyphens, but they know how to express the past, the present, and the future time. They also make difference between the masculine and the feminine. God, emperor, king, and everything that is procreating and not generating, is masculine; the moon, the earth, the sea, and everything that is producing and not multiplying, is feminine. A difference is also made between the singular and the plural.

Many of their characters are not unlike the Roman characters, so that the Siamese writing is elegant to look at.

The way of writing in ordinary cases.

All daily happenings, (messages, sessions of the court, etc.) are written as open letters on bad paper with a little round pen of soft baked earth. The signature is wanting, but the letter is confirmed with a mark or with a seal, with which the king has honoured the writer. Those who have not received any mark from the king, use a little cross or stroke where the name ought to be.

The way of writing for important cases.

Everything concerning the trade, the courts, and other public places, is daily noted down in books of black paper and every day these books are closed and sealed.

But all definite and important affairs such as letters from the king and mandarins, commands, ordinances, sentences of law, contracts, prescriptions, obligations and so on, are written on fine Chinese paper with black ink. When the letter consists of more than one sheet of paper, each sheet is signed at the corner, so that it can not be changed for another or forged.

The Siamese have an ingenious but long method of writing.

When writing letters in common as well as for important cases, they use a flowery but long-winded style, which does not in the least resemble the Netherlands way of writing. This of course causes much difficulty when transacting business. Another difficulty is that, every time a name is written, the various titles are also added, so that the letters are often filled with arrogant titles.

The manner of book keeping.

Although much trade is transacted in this country, and although there are among the king's factors very good merchants, they have a complicated and difficult method for making entries in their books. They have no knowledge of the Italian book keeping. Some have books according to the letter of their alphabet A., B., C., and others make all entries together in the form of a memorandum, so that when errors creep in, they have much trouble in looking through their accounts, and the books are corrected with much trouble.

About the arithmetic.

The Siamese have a fairly good knowledge of geometry and arithmetic, and they also know five rules, but they do not use them in the same way as the Europeans. They calculate by units, tens, hundreds, etc., and multiply and subtract by a cross, but this is done in such a peculiar way, that it can not be very well described. Also the method of dividing is not the same as ours, for instead of crossing the figures, they are rubbed out. The method of addition is almost similar to ours and the

units, numbers of ten, etc., are added separately, but the Siamese begin from the left side. Taken as a whole, the method of figuring is very correct, but slow.

**Historical
description of
the Siamese.**

However much old chronicles and trustworthy historians of the past, are witnesses of the times, councillors for the present and signposts for the future, the Siamese have little knowledge thereof. The position, Government, power, religion, manners and customs and other remarkable things of foreign or outlandish nations are unknown to them, they have also no curiosity to inquire into them: of antiquities of their country, of the beginning of war, of the conclusion of peace, of the loss of countries and towns, victories or defeats in battles, famous heroes or excellent persons in virtue and knowledge, etc., they have few descriptions, thus that their principal descriptions consist in the laws of the country, the fundamentals of their religion, the lives, deeds and praise of some dead kings whose fame was not so much based on Royal respect as on service rendered to the gods, temples and priests living in their country, and these descriptions were mostly committed to the care of the priests, by whom also their ceremonies, punishments, exhortations, consolations and instructions are formed. Thus amongst the nobility, the rich or civil population, not many chronicles or historical records are known, with exception of those which are reported verbally or are related in discourses.

**Cattle and
some strange
stories about
them.**

Although I have already described shortly, what cattle and what wild and tame animals there are in Siam, I will extend this account in conformity with what I have seen and with information which I know to be reliable.

There are fine and big elephants in great number; some reach a height of 6 to 7 asta (9 to

10½ feet). I will not describe how these elephants are caught by artifice, are tamed, are fed, are housed, and are made to do several services; nor what power, intellect and other extraordinary qualities these animals may develop, as much has already been told about all this by others. I will only remark, that the king's elephants are held in such high value, that in case they get sick or if they have met with an accident, they have to be guarded and fed by the most prominent mandarins. Sometimes a white elephant is caught in Siam, and such an animal is considered as a *wonder* of nature by the Siamese and the neighbouring nations, and is honoured as a prince of the elephants.

Usually the Siamese kings have one white elephant in their court, which is there well lodged, ornamented, well treated and provided with attendants and a suite; the king often pays it a visit and the mandarins honour it, and it is fed from plates of pure gold.

In the commencement of the reign of the present king, a young white elephant was caught, which suddenly died in 1683. His Majesty was so upset by this, that all the slaves, who had guarded and assisted the animal were executed. Besides this, the king paid reverence to the dead animal, ordered it to be buried near one of the most famous temples, and a small house of a pyramidal shape was built over the grave. But after it had been buried a short time, it was dug up and was burned with a splendor, even greater than that which ever has been displayed for the most famous mandarins. All remains which had not been consumed by the fire, were collected in a box, buried at the temple, and a beautiful pyramid was erected over it. The Siamese pretend that, besides royal dignity, there is also something divine in these animals.

The people know how to appreciate the qualities of the white elephant; for not only is it respected for its white colour, but also for its natural intelligence and for its sensitiveness for honour and treatment. It becomes sad and melancholy when not properly honoured and treated, in which case the black elephants do not respect it like formerly. This seems fabulous but long experience has taught the Siamese to believe it. In 1685, in the month of May, a miracle happened. It was reported to the king that about 20 miles up the river, north of Judia, a white elephant was born in the jungle. His Majesty thereupon sent oya Poucelouck with four of the greatest mandarins at once to the spot in order to ascertain the facts. The men, having reached the indicated place, found the animal of the same appearance as had been reported to the king, and they sent at once word to Judia. His Majesty (thinking that great fortune had been bestowed on him) was very happy, and went accompanied by many mandarins and a brilliant suite to the place, in order to see the honoured animal and to bring it with much pomp to the town. But as soon as he had left his boat to inspect the Elephant, it turned black. The mandarins became thereby deadly frightened, as they expected that the king would say that they had deceived him. But oya Poucelouck regained his courage and reported what had happened. The king was as much surprised as astonished, and had the animal brought to Judia. After it had been out there for one night, it became copper red and it kept this colour for its life.

Oya Poucelouck himself has told me everything that has been described above. Although the story seems fabulous, I could not refrain from noting it down, because it was related to me by such a trustworthy man.

Last year a young white elephant was caught in the neighbourhood of Corassima (near the mountains of Cambodia) and the king was much rejoiced. As the animal was still too young to be sent down it was nursed there.

Besides the white elephant, the king has also in his court a full grown copper red one, which for its extraordinary size and beauty is honoured almost like a prince of the elephants. However it has less value than a white elephant, but it has a beautiful stall assigned to it and is often visited by the king and the mandarins. Also this elephant is fed from golden and silver plates and when it comes out it is beautifully ornamented with gold and precious jewels, so that those who have never seen it themselves would hardly believe it. Also about the red elephant wonderful stories are told, but as they are more or less like fables I deemed it better not to note them down.

There are also a great number of rhinoceros in Siam, they are very seldom caught alive, but are caught in snares and shot with a silver or tin musket bullet. Everything from these animals is held to be good medicine. The Siamese even collect their sweat. Further there are tigers, buffaloes, bulls, cows, cats, elks, deer and hinds in abundance, each of which is caught in a different way. They are killed on account of their skin. The Siamese told me that the farmers, who are used to go into the forest every day, are intrepid and do not fear the wildest or most cruel animal, and after avoiding the attack of the elephant or the springing of the tiger, they attack in their turn. There is also a multitude of buffaloes, oxen, cows, goats. The Siamese are also fond of riding. The tame buffaloes, oxen, and cows usually graze near the temples as they are dedicated to the gods. These animals are neither killed nor milked, so that only a small

number of milk-producing animals is raised and fed by the farmers. The Chinese and especially the Peguans keep many pigs. Of these pigs, the following fabulous story is known. When the boars are 2 to 3 months old, the testicles are cut out, so that nothing is left but the rod, but in spite of this, and taking into consideration the fertility of the country, they are still fit for procreation, and if anybody should inquire after an uncut boar, he would be sneered and laughed at.

The country is also full of all kinds of birds, as eagles, peacocks, geese, ducks, chickens, doves, sparrows, parrots, and others with beautiful feathers of various colours. The skins of these birds are very much in request by the Chinese. Crows are there in such an abundance as to my knowledge in no other place of the world, and these birds are so impudent as to take their food often out of shops and boats, yes, even from one's hands. This the owner allows willingly, as the idea is prevalent in Siam that the soul of man lives in these birds and for this reason the people only in case of necessity will do them any harm.

The crocodile

I have never heard about strange sea monsters in the sea around Siam, except that in the gulf and on the bar of Siam sometimes big fish, very much like whales, are seen. But in all small waters throughout the whole country, and particularly in the big river Menam, there are many crocodiles. The Siamese firmly believe that in the neighbourhood of Judia no crocodiles or beasts of prey may live, but that they are banished by the priests below Bangkok, outside Ban-thiau-phia. When it becomes known that a crocodile has killed and eaten a person, the animal is compelled by incantations to come to the surface to receive its punishment. In case it refuses to do so, other crocodiles are caught

in such numbers that the others force the evil-doer to appear.

The Siamese catch a crocodile in the following way. They take a dog, which by incantation of the priests has been prepared, bind a chain with a hook, through which a piece of bacon has been put, around the hind legs, hang its body with bells, wind around it some ropes, and pull it forward and backward, until the crocodile seduced by the sound of the bells goes eagerly towards the groaning dog, and devours the bacon. The hook remains in the throat and then the monster is seized, tied and killed like a worthless person. Many witnesses maintain that the people, living along the river, feed the crocodiles themselves. A result of this is, that the crocodiles become very tame and do not do harm to anybody. When the people bathe in the river, they often play with them. But it has happened often, that cattle have been surprised and devoured by them, while drinking out of a small stream. In case an unknown person drops into the water, close to some crocodiles, he will not be spared.

Many persons pretend that there are crocodiles with four eyes, of which two are in the front of the head and two at the back, and these monsters never go straight for their prey, but pass it by and bring it with the tail, in seizing it, to the mouth.

Although this description about the crocodiles may seem fabulous, all that has been told here is believed to be true by the Siamese.

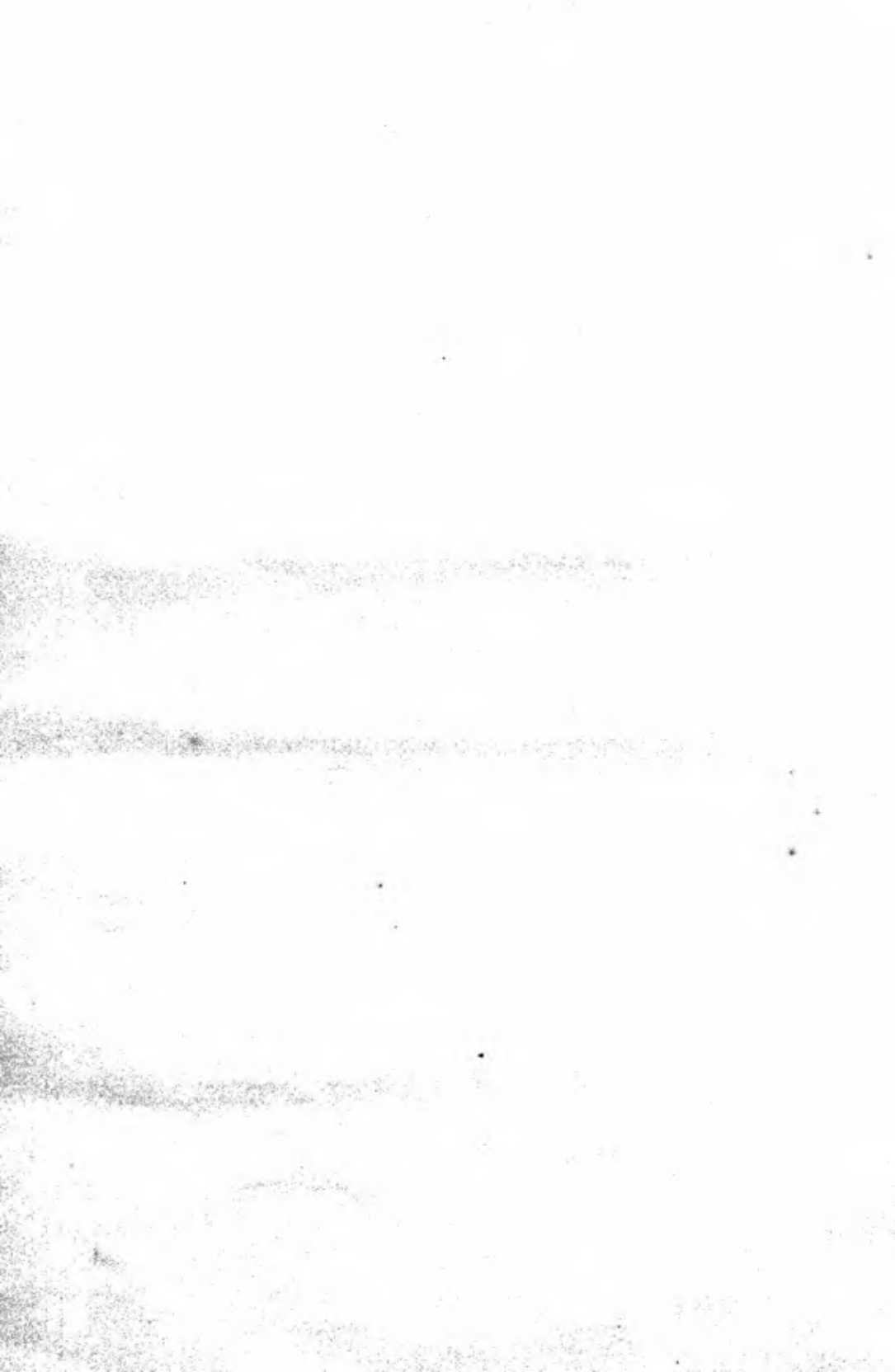
For this reason I could not keep quiet about this matter, and I beg the willing reader not to take offence at it and to believe as much of what has been told as he may judge in conformity with the truth.

**Conclusion of
this descrip-
tion.**

Thus I have tried to give an account, in conformity with the truth and to my best knowledge, of the origin, the situation and customs in Siam, which I have studied with ardor during my stay in this country. If the reader does not find enough information in this book, I kindly refer him to the better and more detailed descriptions of other writers about these subjects.

The End.





LIST EXPLANATORY OF WORDS

 NAMES OF PROVINCES AND TOWNS.

Conseywan	Nagorn Sawarn
Corassima	Rāja Simā
Hongscha	Hong Sā
Bannae	Bān Nōy
Bounerongh, Bordelongh	Bhaillhalung
Capheyn Batsjabonay	Kambheng
Judia	Ohayudhya
Jangoma	Jiengmai
Leconsuan	Lang Suan
Kepenpit	Kambhengbhet
Martenaya	Mātaban
Melongh	Mēglohng
Picelonck, Ponceleouck, } Poncenough	Bhitsuānulok
Sorkelouck	Sawarngalok
Tanassary	Dhanasirin
Bion	Bān Doln
Taatsyn	Dhā Chin
't Siaya	Jaiya

TITLES.

Oya	Ok ya = Praya (Ok = Khun)
Awangh	Wang
Poelethip	Phonthep
Oubrad	Uparat
Sycry	Chakree
Oekhan	Ok Khun
Ocklangh	Ok Luang
Opan	Ok Phan
Opra	Ok Pra
Mathip Mamonty	Mahamontree

OTHER WORDS.

Nappetut	Na Pra Thate
Siserputt	Sisampaphet
Pro, Boo, Dy Tsacua Kha chorab	Pra putta chao Kha chorap
Proom Can, Sey claeu Seycke, } Moom Klau	Thoea Klau, Sai Klao Sai Kramom
Traak'hausa ty-by-dy	Tra Kosadhipadi

A SKETCH OF BISHOP VEY'S LIFE.

J. L. Vey was born at Yssengeaux (Hte Loire), France, on January the 6th 1840. He resided in Paris from 1862-1865 to follow there the course of studies in Divinity, the science of which he acquired to a high degree.

He arrived in Siam in September 1865, where he devoted his first years to studying the Siamese language, and succeeded so well in that course that, after Bishop Pallegoix, he may be said to have been the best scholar among foreigners who have lived in Siam. The Catholic mission of Siam owes to him several good doctrinal works in Siamese, not to mention the revised Edition of Pallegoix's dictionary to which he devoted nearly two years to render it more complete and handy. He was no less quick in getting familiar with the practical knowledge of the country where he had to live, its usages, laws and regulations, the character and manners of its people.

Bishop Dupont, his predecessor, was not long in noticing the high qualifications of this young apostle, and wouldn't part with him; he entrusted to him the care of the Clerical College and of the press of the Mission which, with the residence of the Bishop, were at that time the only institutions set up in the Assumption quarters. But all this was not enough to absorb the zeal of the young priest, and by his good ways and manners, by his persuasive talks and chats with the neighbouring people of those quarters, he soon gathered many good souls round there, which formed the flock of the parish that has developed now in the Assumption Church.

It was in the years 1870-1871 during the absence of Bishop Dupont, who had been summoned to Rome to attend there the Council of the Vatican, that Father Vey's merits and talents became more evident. The Reverend Fathers scattered in the far districts were not then without encountering difficulties and troubles in their

Apostolic task, and how greatly surprised and satisfied they were when, on submitting them to him, he soon pointed out to them how to cope with such difficulties. When old Bishop Dupont came back from Europe, he couldn't long survive the fatigues of this, for him, too long journey, and as he succumbed to them a short time after, his successor was pointed out in the person of the Reverend Father Vey. Indeed in June 1875, he was elected and appointed by Rome Bishop of Geraza and Vicar Apostolic of Siam and, on the 5th of December of the same year, Bishop Colombert came from Saigon to consecrate Father Vey Bishop. The few old residents of Siam who witnessed the event, like to remember it, for it was carried out on a great scale. It was held in the Church of St. Francis Xavier at Samsen, which had been magnificently adorned for the occasion. Groups of Christians from all the districts had assembled there, His Majesty King Chulalongkorn was represented, and most of the highest notabilities. His Grace the Regent, H. E. Prime Minister Chao Phaya Sisurivong, H. E. Chao Phaya Phannuvong, the Diplomatic Body and officers of various departments were there and welcomed and hailed the two Bishops as they were carried back to the Presbytery after the ceremony, the band of the 2nd King then opening the march.

Father Vey, when consecrated Bishop, took to heart his high duties; his first care was to visit all the stations and make himself aware of their various wants. He managed to the best to multiply the labourers in the vineyard of Our Lord and for that purpose ensured a regular teaching staff to the Clerical College which had been transferred to the province of Ratburi for loneliness' sake, endowing it with the funds he could dispose of; his motto being that it was not so much the number as the qualifications of the converts that were to bring his mandate to success. The origin and destiny of man were the leading parts of his speeches and sermons; he would persuade every one to give all his attention to it. By the increase of missionaries and teachers, the stations were multiplied and more knowledge of the gospel was spread. After one of his visits to the districts, his health broke down and though he was provided with a strong constitution it was penetrated by jungle fever which he never got rid of. To preserve his life twice he was ordered to go home by his doctors, in 1886 and in 1896.

At home he took advantage of his sojourn there to promote the well-being of the Mission. In the audiences granted to him by the Pope Leo XIII., he made his Holiness acquainted with the result of this Mission's work, and in 1897 he was allowed to divide the work of the Mission, too hard for him, and to create another Vicariate, which obtained its formal settlement in the Consecration of Bishop Quaz as first Vicar Apostolic of Laos on September the 3rd, 1899. Bishop Vey would take to himself the honour and consolation of performing that holy function which was held in the Rosary Church. He was then assisted by the Bishops of Saigon and Cambodia, the Right Reverends Mossard and Grosgeorge, who had graciously accepted to do honour to it by their presence.

When Bishop Vey first arrived in Siam in 1865, the Catholic Mission had then only a Bishop and eleven priests, the Christian population numbered about 10,000 converts; he left the Vicariate of Siam with a Christian population of 23,000 souls having 40 European and 13 native priests to administer them, not including in this the Vicariate of the Laos, which works of itself with 34 European and 4 native priests for a Christian population of 11,544 souls. Sympathising with the derelicts and sufferers of this world, Bishop Vey cared to have all the principal stations of the mission fitted with orphanages for children and shelter places for the poor, and the 15th of September 1897 was one of his good days, when attended by many Fathers of the Mission and surrounded by ladies and gentlemen, the elite of Bangkok Society, he formally opened and inaugurated the General Hospital St. Louis, which has worked since to the great benefit and satisfaction of Bangkok.

Bishop Vey did not remain indifferent to the material progress of the country and would have the Catholic Mission work its part there too. Well aware of the tantamount help supplied in this regard by a sound and moral education, he purposely founded educational institutions and the Assumption College for boys and Convent schools for girls were erected; not to mention the 49 schools already working in the Christian districts where boys and girls are given a first Elementary and moral tuition, which so highly distinguish them from children of

their age who grow up without any training at all. As regards illiterate people, Bishop Vey took great interest also in their well being and never missed an occasion of recommending them a regular and steady occupation, as remunerative to them and beneficial to the country, the prosperity of which as a rule depends on the efforts and virtues of individuals.

The great feature of Bishop Vey was keenness to see all the parts of a question and power of mind to argue for them to the last, with a great readiness to conciliation as soon as invoked. These high qualifications made him a sure adviser, and greatly helped him to keep up the interests of the mission without forfeiting its working on, and this accounts for the great loss the mission suffered by his death.

His special virtues were magnanimity of heart, broad-mindedness, piety, with a deep contempt of himself grounded on that spirit of faith which enlightened and enlivened his whole life.

He is gone for ever, may he rest in peace and soon receive the reward which his hard works and great suffering before the end must have obtained for him. During his last three years indeed he was often confined to his room unable to move or to work much ; but, as he used to say, he prayed much, and hoped this step would make up for the work he was not doing. But it was in the first days of February, 1909, that his poor state of health became alarming, all the organs getting depressed and refusing to work. On the 15th, after having uttered his profession of faith according to the rites prescribed for the Bishops, he received the last Sacraments, piously following and acknowledging himself all the prayers and holy invocations addressed to Heaven on his behalf. Then he lifted up his hands to bless all the Revd. Fathers and nursing Sisters assembled, there, trying to utter a few sentences to exhort them, and return thanks to them for their kind assistance, but, too much oppressed, the last words could not be heard.

He should have departed this life the day after, so much depressed he looked then, but the kind Sisters of the hospital who by their long, constant and most delicate cares, had already so much

contributed to prolong his life, were able to find the way of extending it for some days more, much supported in this indeed by the wise and appropriate directions of Dr. Pin, who did all that was possible, for a doctor, to relieve his Lordship. This short relief was most auspicious as it afforded the consoling opportunity to the Revd. J. M. Vey of the Straits Settlements, nephew of Bishop Vey, to arrive in time from Singapore to meet him alive and receive his last words and blessings for all the members of that noble and gentle French family, the name of which shall never be forgotten in Siam.

Bishop Vey piously and peacefully gave his last breath on the 21st February, 1909.

SIAM SOCIETY.

Annual Report, 1909.



During the year 1909, The Siam Society has still continued in a prosperous condition, and although the number of papers read before the members of the Society has not been large, still a very fair number have been contributed to the Journal. Regarding the papers read, however, quality has made up for quantity, as Dr. Bradley's paper on the Sukhothai Inscription, without doubt, must rank as one of the most valuable and interesting communications ever read before the Society. It is to be hoped that during the coming year, the members will come forward more than they have done in the past year.

The Council has the following papers in preparation for 1910 :—

1. A translation of Van Vliet's account of Siam in the 17th century, from the original Dutch.
2. A contribution from Dr. Frankfurter on the Attitudes of the Buddha, which will be illustrated by 34 plates. It is expected that this paper will be of great interest to all those who are interested in the images of the Buddha, as they will then be enabled to understand the significance of the various attitudes.
3. A continuation of the paper by Nai Thien on the early relations between Siam and Burma.

During the past year, the Society has had to deplore the loss by death of the Rev. Bishop Vey, one of the Society's oldest Honorary Members, whose name will not easily pass out of remembrance, not only on account of his valuable contribution to our knowledge of Siamese grammar and learning, but more especially on account of the deep respect and veneration in which the deceased Prelate was held by the whole community of Bangkok.

The following letter of condolence was sent on behalf of the Siam Society to the Rev. E. A. Colombet :—

Siam Society.

11th March, 1909.

Reverend and Dear Sir,

The loss which your community has sustained by the mournful death of His Grace, Monseigneur Vey, has found a sympathetic echo also in the Council of the Siam Society, which considered it a signal honour that the deceased prelate formed, since its commencement, one of their body as an honorary member.

They will always cherish the memory of the deceased scholar, and they wish to be allowed to express to you, Reverend Sir, their deep-felt condolence at the loss of the Bishop, whose never flagging energy found for many years scope for the exercise of good and lasting deeds in Siam.

We have the honour to be,

Reverend and Dear Sir,

Your most obedient servants,

B. O. CARTWRIGHT,

Hon. Secretary.

O. FRANKFURTER,

President,

To Rev. E. A. COLOMBET,

Pro Vicar Apostolic.

Bangkok.

The following is a copy of the reply received:—

Vicariat Apostolique de Siam, Bangkok
le 23 mars 1909.

A Monsieur O. Frankfurter

Président de la Siam Society

Monsieur le Président,

Ayant pris le temps nécessaire pour communiquer aux Revds. Pères de la Mission la teneur de votre très honorés du 11 courant, je me fais un devoir aujourd'hui, Monsieur le Président, de vous en accuser réception et de vous dire combien nous avons tous été profondément touchés du haut témoignage d'estime et de respect que votre noble société a bien voulu accorder aussi à la mémoire de notre tant regretté et vénéré évêque Mgr. Vey. C'est un nouvel honneur que vous daignez ajouter à celui dont vous voulûtes bien l'honorer déjà de son vivant en gratifiant sa grandeur du titre si honorable de membre honoraire de votre Société.

Un tel acte de bienveillance et de déférence de votre part, Monsieur le Président, nous demontre bien hautement l'esprit dont est animée votre illustre Société, laquelle se plait à reconnaître et à saluer le mérite et la vertu partout où ils se trouvent.

En mon nom donc et au nom de tous les membres de la Mission, Catholique je suis heureux de vous exprimer bien profondément, Monsieur le Président, les sentiments de la plus vive reconnaissance qui nous animent envers la Siam Society et tous nous formons les vœux les plus sincères pour sa prospérité et la prospérité de tous ses membres.

En remplissant ce devoir je vous prie de vouloir bien agréer, Monsieur le Président, l'expression, la plus sincère, de mon profond respect.

E. COLOMBET

Sup. de la Mission Cath.

The Rev. Father Colombet has most kindly contributed a sketch of the life and work of the late Bishop, which will be found in the Journal.

The Society has also to lament the decease of the Rev. S. J. Smith, the oldest member of the foreign community in Bangkok, who did excellent work in first making known the vernacular literature of Siam, and who, up to almost the end of his life, devoted much energy to the compilation of an English-Siamese dictionary, which will ever remain as a monument of his erudition.

The Membership of the Society now stands at 108 ordinary members 8 of whom have been elected during the year 1909. The Secretary begs to report the resignation or departure of 8 members during 1909. The Society has also to regret the departure from Bangkok of Mr. Homan van der Heide, a vice-president of the Society, who was one of its most active members. But, though departed from Bangkok, Mr. van der Heide still retains his interest in the welfare of the Society. A dinner to Mr. van der Heide was given by the Council on the eve of his departure for Batavia, at which the following speeches were made:—

In proposing the health of the guest of the evening, the President said:—

"The duty which is incumbent on me this evening, I consider a light and pleasant one. We have come together to do honour to Mr. J. Homan van der Heide, and the only regret I must express, and which

I believe is shared by all of you, is that this festive gathering takes place on the occasion of leave taking. For I hold it we had all hoped that Mr. J. Homan van der Heide would remain for many years to come as one of us. Alas! the Gods willed it otherwise. Mr. J. Homan van der Heide is leaving us after a stay of only six years in this country to return to Java where other, perhaps more congenial, duties will give him scope for his energy.

"However that may be, during the time he was ours Mr. Homan van der Heide has shown how many tasks remain still to be solved, and I need only refer to his General Report on Irrigation and Drainage in the Lower Menam Valley, which will remain of permanent value, in which quite apart from the solution of practical questions which he approached he showed how much remains to be done. Bound by his profession to find solutions of the problem how the forces of nature may be tamed by the agency of man and made serviceable to him and by what laws they are governed, Mr. Homan van der Heide in the paper which he contributed to our Society showed how the economic development of Siam was due to laws by which all our acts are guided. We had hoped that for many years to come we would in the deliberations of our Council benefit by his advice, that we would get from him further papers in studies he has made his own, but now we must this evening bid him good-bye, in the company of his friends who in joining us on this festive occasion show their appreciation of his sterling qualities. I take it that they will be pleased to hear that Mr. Homan van der Heide has accepted the position of Honorary Member of our Society, subject of course to the assent of a General Meeting. So we have this consolation that Mr. Homan van der Heide will not forget Siam and our Society in which he spent six years of his fruitful life. In bidding him farewell and drinking as is the fashion to the welfare and health of himself, Mrs. Homan van der Heide and his family I may be allowed to close with the words of an old German folkslied :—

" Wenn Freunde auseinander gehen,
So sagen sie auf Wiedersehen."

The toast was pledged very cordially, and in reply Mr. van der Heide thanked the Council for their kindness and Dr. Yai, Mr. Nieuwenhuis and Mr. Mackay for being kind enough to accept the invitation to be present. The proceedings of the Society had always greatly interested him, and the Council meetings, at which he had been present so many times, had also always been of great interest to him, and

in fact very often of great amusement to him. He hoped the Siam Society, of which they had made him an Honorary Member, would long continue to flourish, and that Dr. Frankfurter would for a very long time continue to be its President.

Dr. Hightet proposed the health of the other guests.

The Netherlands Minister replied, and proposed the health of the President.

It is proposed by the Council that at the Annual General Meeting the following should be elected Honorary Members:—

1. Mr. van der Heide, to be Hon. Member for Batavia, as owing to the lamented death of the late Dr. Brandes the Society has no representative in the Dutch East Indies.

2. Dr. C. B. Bradley, as the Council would like to confer a mark of their appreciation on one who has done such good work for the Society and on one who has been connected so intimately with Siam from his youth up.

The Society has continued to exchange publications with various other learned Societies as in former years, and has been much gratified by the appreciation shown of its doings by the older Oriental Societies.

Accounts of the Siam Society for the year 1909.

Cr.**Dr.**

	Ticals.	cts.		Ticals.	cts.
By Balance from 1908	1,082	75	To Printing, Station- ery and Postage.	1,775	27
„ Sale of Journal ...	369	11			
„ Subscriptions ...	1,380	„			
„ Interest ...	12	79	„ Balance on 31st December, 1909.	1,069	38
Tcs.	2,844	65	Tcs.	2,844	65

RONALD W. GIBLIN,

Hon. Treasurer.

Siam Society

Bangkok, 9th February, 1910.

Annual General Meeting.

The annual General meeting of the Society was held on Wednesday February 23rd, 1910, the President in the chair.

Mr. Carter proposed, and Mr. Giblin seconded, that the Annual Report be adopted as it stood. Carried.

Mr. Sewell proposed, and Mr. Bock seconded, that the Accounts be accepted. Carried.

Nai Thian proposed, and Mr. Mundie seconded, that Mr. Homan van der Heide and Dr. Bradley be elected Honorary Members of the Society. Carried.

Mr. Bock proposed, and Mr. Sewell seconded, that such Members of the old Council as remained should be re-elected to their various offices. Carried.

Dr. Frankfurter proposed, and Mr. Carter seconded, that Mr. P. Petithuguenin be elected a Vice-President of the Society. Carried.

Mr. Carter proposed, and Mr. Mundie seconded, that Mr. Sewell be elected to serve on the Council. Carried.

Mr. Cartwright proposed, and Mr. Bock seconded, that Mr. K. Döhring be also elected to serve on the Council. Carried.

A hearty vote of thanks was proposed by Mr. Carter and seconded by Mr. Beckett to the President for his able management of the Society's affairs during the past year. Carried.

The meeting was then concluded.

Bangkok, February 23rd, 1910.

B. O. CARTWRIGHT,

Hon. Secretary.

O. FRANKFURTER, Ph. D.

President.

Meteorological Averages for 1909.

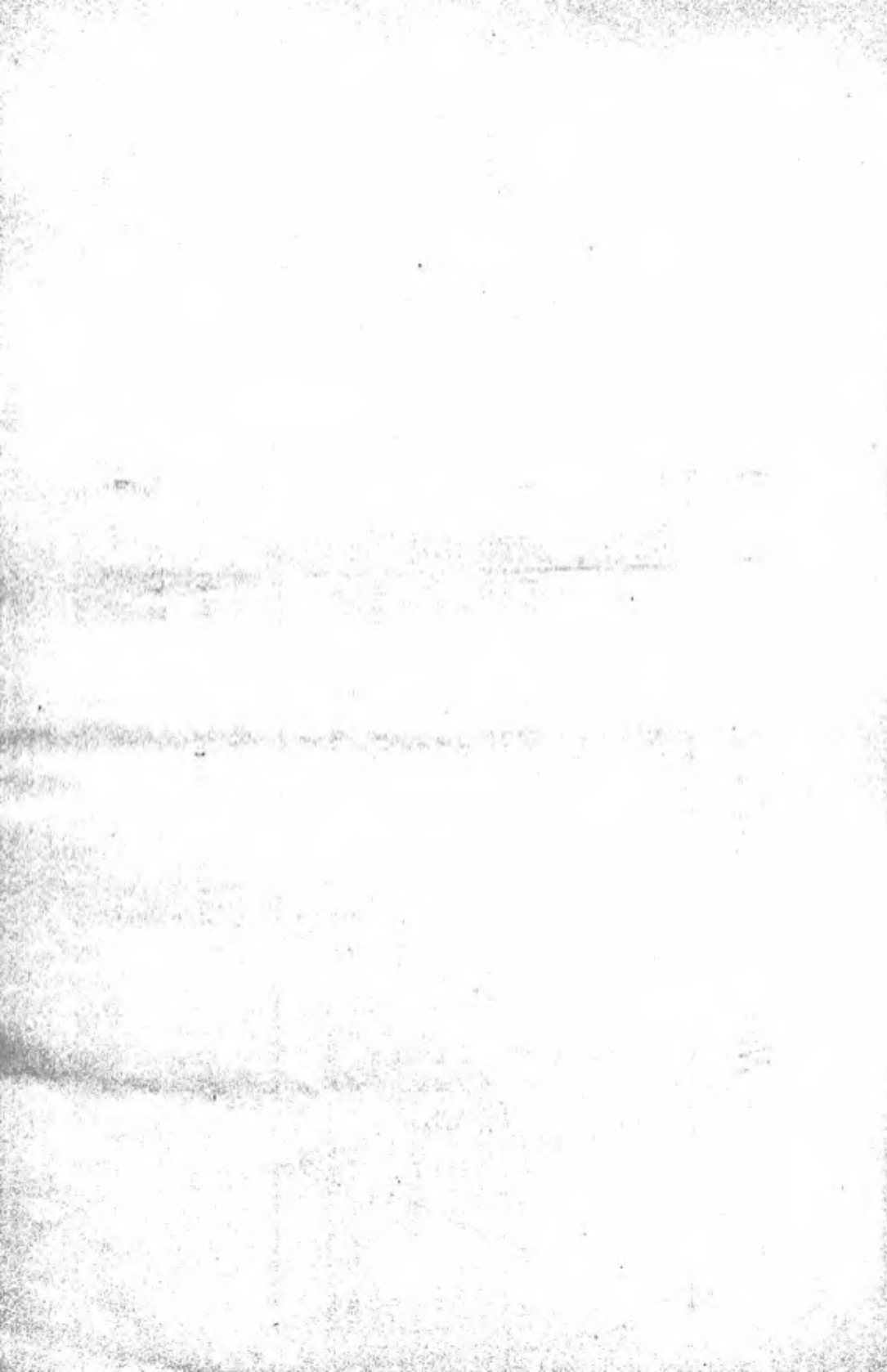
	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Mean temperature in shade	78.38	79.4	84.48	86.20	85.2	85.03	83.59	84.1	83.1	83.	78.84	76.1
Mean of Maxima in shade	93.	94.9	95.9	97.3	94.5	94.1	92.	93.2	91.7	92.9	87.26	87.9
Mean of Minima in shade	68.	69.7	74.4	75.6	76.3	75.43	75.5	75.3	74.3	75.2	70.46	64.6
Highest temperature in shade	97.	98.	99.	101.	102.	98.	97.	96.	97.	98.	92.	96.
Lowest " in shade	61.	66.	68.	73.	74.	70.	72.	74.	72.	73.	62.	60.
Greatest daily range in shade	31.	26.	31.	25.	26.	24.	22.	21.	22.	23.	23.	26.
Least " in shade	15.	9.	15.	17.	11.	12.	12.	14.	9.	10.	6.	11.
Mean " in shade	25.	21.3	21.5	21.6	18.	22.36	16.2	17.6	16.6	17.6	16.7	21.6
Number of days on which rain fell	2.	2.	3.	6.	23.	20.	22.	26.	17.	19.	11.	0
Rainfall in inches during month	0.16	0.36	0.21	1.47	5.35	4.42	7.56	12.16	13.99	6.99	8.14	0

Mean temperature during the year 82.28

Total rainfall " " 61.81 inches.

H. CAMPBELL HIGGETT, M.D., D.P.H.

Medical Officer of Health.



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THE Society does not admit any responsibility on its part for the views expressed by the contributors individually. In transliteration each author has followed his own system.

The Late King Chulalongkorn.

On 23rd October, 1910, H. M. the King Chulalongkorn died after a reign of 42 years in the 58th year of his age. It will be the duty of abler pens than ours to give an account of what Siam owes to the deceased monarch in regard to the position she now fills in the rank of nations. It may not, however, be deemed inopportune if from a sense of gratitude and duty this Society records what Siam owes to this monarch from a literary point of view, especially as, encouraged by his august example, it has also tried to investigate the arts, science and literature in regard to the country over which he reigned.

The son of King Mongkut, a monarch who during the years he remained in the priesthood and during his reign had learned to appreciate the benefits which his country would derive from the influence of western culture on the civilisation of the East, the young prince was brought up under this beneficent rule. By it the King was guided when he came to the throne in initiating the education of his people also in the material sciences of the West. He knew that it was necessary for Siam to adopt some of the forms of European culture, with which she was brought into daily contact, and hence his desire that his own sons and the sons of those with whom to a certain extent the future government of the country would rest, should make acquaintance with western civilization. It was also due to his initiative that the schools were reformed and a sense of duty and patriotism instilled in the youth of the country.

Already in the time of King Mongkut a Government Gazette had been issued at somewhat irregular intervals, in which the King made his officials acquainted with government work, and this Gazette was continued in regular form weekly by King Chulalongkorn, and the volumes so issued form historical Documents of the greatest importance. It may be mentioned that whilst the first volume, issued in 1874, contained with a reprint of the old laws etc., 423 quarto pages, the issue of 1909 contained 1504 quarto pages besides reports. In addition to this Gazette the King ordered the different

ministries to issue regular reports on the working of the departments under their control, and from their study a true account of the progress of Siam may be had, as no trouble was taken to represent matters other than in their true light. The historical sense by which the King was always animated guided him in this respect.

Printing, which only played a comparatively unimportant part in the reign of King Mongkut, under whom it may be said to have been first introduced, was extensively used and through the King's initiative the government issued some of the best literature of Siam. All these early editions have become very rare. As unfortunately no second edition was printed by government, other printing presses reprinted them, and this they did without critical insight. It is known that on the hundredth anniversary of the establishment of Bangkok as capital the direct descendants of Phra Buddha Jot Fa, the founder of the present dynasty, the children of King Mongkut established the Library which was called by the name King Mongkut held whilst in the Priesthood the "Vajirañāu." This library was afterwards constituted by the King with the unanimous consent of the other members of the Royal family as the National Library, in memory of the 100th birthday of King Mongkut. It considered it its aim to make generally known and preserve the sacred, historical and profane literature of Siam, and in its constitution the names of three Sovereigns of Siam are united inasmuch as the present King as Crown Prince was elected the first President. In connection with this library formerly a Literary Magazine was issued to which King Chulalongkorn frequently contributed, and many articles written by King Mongkut were printed in it, and these are a mine of wealth for the student of Siamese history and literature.

Quite apart from the fact that King Mongkut may be said to have originated modern Siamese prose, these articles are and always will remain a norm of Siamese style, of which both in prose and verse King Chulalongkorn remained a past master. The first idea of the right of ownership in literary productions was manifested in disallowing articles appearing in the magazine to be reprinted, and many years later a general law on this matter was passed, which in the main follows the principles laid down by the Berne convention.

As a fit complement to the library the King also instituted the Royal Historical Research Society in 1907, whose aim it is to collect, preserve and eventually make known for future generations as much as possible copies of foreign as well as domestic documents showing the relations of Siam with foreign countries as well as those having reference to purely domestic affairs. The first work issued under the auspices of this Society was a commentary written by the late King on the diary kept by the Princess Krom Hluang Narindrdevi.

The King also allowed the letters which he addressed to his daughter on his last journey to Europe to be published. The style in all publications of the King was straight and to the point. There was no straining after effect, and they may be considered as examples of the best Siamese style. Foreign words were only used if they were better able to convey the sense than the corresponding words in Siamese, and it may be sincerely hoped that at a no very distant date the King's literary remains both in prose and in verse may see the light.

Under King Mongkut treaties were first made with foreign nations, and the King considered it his duty to make Siam better known throughout the world by sending for the first time exhibits to the International Exhibition in Paris. This policy was continued in the reign of King Chulalongkorn, and he thought it a fit memorial of the centenary of the foundation of Bangkok as capital to open an exhibition at which Siamese art, industry, science and commerce were displayed, and at the same time instituting a permanent Museum. At nearly all international exhibitions Siam was worthily represented and a permanent commission was instituted of which the present King was made President.

The yearly agricultural exhibitions were due to the initiative of the deceased monarch, as he rightly thought that by competition and rewards he would rouse the latent energy of his people.

We have hitherto only dwelt on the literary side of the King's character from a secular standpoint, and it remains to add a few words about the position he felt he had to occupy as a Buddhist

sovereign. He issued after completion of a reign of 25 years the editio princeps of the Tipitaka, and in truly kingly generosity had it distributed amongst the literary institutions in Siam and foreign countries.

Preparations were in active progress to issue also the commentaries to the Tipitaka, and it was intended that they should be printed in ancient Cambodian characters, whilst the Tipitaka had been printed in Siamese characters. For the commentaries a new fount has been in active preparation. The King died, but one of the first acts of His successor on the throne was to give orders to continue with the work, and thus in Siam will be issued within a short time the whole of the Buddhist scriptures, a work redounding to the fame of the two sovereigns with whom it is connected.

O. FRANKFURTER.

A TRANSLATION OF

“The Book of the Birds.”

(Paksi Pakaranam).

By J. CROSBY.

INTRODUCTION.

Attention was called long ago by Bastian, the eminent Oriental scholar, to the interesting collection of tales in Siamese known as “The Book of the Birds” (^{๒๕} ปักษี ปากARANAM). The author and date of composition of this work are unknown. It can only be said that it is evidently of Indian origin, a fact which is indicated both by the subject matter of the stories which it comprises and by the form in which the first half of it is cast. Two full versions of the work exist in the Siamese language, one metrical and the other in prose. It is the former which I have attempted to translate in the following pages.

A comparison of the two versions shows that the one in prose is the more complete, and that the metrical account is almost certainly an adaptation of it, or of an original which it resembles closely. The similarity between the two is, on the whole, very exact and the expressions and turns of phrase employed are in many cases identical. Unfortunately, a copy of the prose version did not come into my hands until I had finished the translation of the metrical and, doubtless, more popular account. Otherwise, I should have contented myself with the less laborious task of putting the prose narration into English. As it is, I have pointed out the principal differences between the two versions in an Appendix.

Of the metrical account it must be said that it can lay no claim whatever to literary distinction. It is full of needless repetitions and “padding” and is in some parts incoherent and obscure

to the point of being unintelligible. As might be expected in a work of a "poetical" nature, the details of the various stories are set forth with considerable elaboration, in a striving after the picturesque. The prose version, on the other hand, is more concise and is told in admirably simple and straightforward language. Though, as already stated, more complete than the metrical version, it is not on that account longer.

The metrical account is written in the popular form of verse known as the "klawn" (กลอน). The "klawn" in this instance consists of stanzas of eight syllables interlinked by a system of rhyme as follows :—

a	b	b	b	c	d
-----	-----	-----	-----	-----	-----
d	c	c	c	e	f
-----	-----	-----	-----	-----	-----
f	e	e	e	g	
-----	-----	-----	-----	-----	-----

etc.

In addition to and independent of the above scheme, rhymes are constantly occurring in the body of the stanzas themselves. The versificator has no compunction in introducing, upon occasion, an irregular number of syllables into a stanza or in sadly distorting words for the purposes of rhyme.

I would mention that a portion of the "Book of the Birds" has been cast into a metrical Siamese version of mixed measures in the form known as ลิลิต (Lilit). This second poetical version is called the "Lilit Paksi Noi," or ลิลิต of the Lesser Book of the Birds, and is to be found in the Vachiranana Magazine for February, 1904, (No. 113), under the heading ลิลิต ปักษี น้อย แปลนิทาน แก่ บัณฑิต ว่า คัดย สิริ จะ แปล ผู้ใด แต่ง ไม่ ได้ ความ. It comprises the story of Loka Brahma and Deva Brahma and gives an account of the eight riddles propounded by the latter to the former and of their solutions. It excludes the tales related by the young eagle and the mother eagle, respectively, but contains the instructions as to cleansing the person by three kinds of water

(masculine, feminine and neuter). These instructions appear in the prose version, but are lacking in the metrical version which I have translated.

The identification of all the various birds mentioned in the "Paksi Pakaranam" has afforded me no little difficulty. The better known birds were, of course, easily disposed of, but in two cases at least I have been unable to find an English equivalent. In other instances, though I have ventured on an equivalent, I submit my rendering with all diffidence.

In conclusion, my grateful thanks are due, for assistance in the work of translation and for much useful information, to Dr. Frankfurter and to the learned staff of the Vachiranana Library. I would also tender my cordial acknowledgements to the Very Reverend Father Colombet and to Mr. K. G. Gairdner, of the Survey Department, for valuable help in the identification of birds.

NOTE.—Passages bracketed thus () in the following translation have been inserted by myself, where I considered that the meaning called for them. Passages bracketed thus [] actually appear in the original.



PAKSI PAKARANAM.

(The Book of the Birds).

Introduction.

I beg to set forth the instructive tales contained in the Book of the Birds. These stories were told by our fathers and should be heard and pondered carefully. They afford excellent instruction, such as will teach good and bad alike how to acquire wisdom and to secure themselves against misfortune.

How the birds met together in council.

It is related that, once upon a time, the two-footed race of birds, to the number of a hundred, both large and small, met together in council. The night-heron, ¹ the parrot ² and the dove ³ were present, with other birds of many kinds. The adjutant bird ⁴ who is distinguished for his wisdom, opened the proceedings as follows :—

“ The weak are wont to be vexed by the thorns of misfortune. If their master be taken from them, they must struggle against great hardships. So is it with us birds one and all. The strong among us set themselves to work injury upon the feeble. It is meet that we should exalt some bird to be our protector and chief, whose care it shall be to direct us. Power and authority must be in him to keep the

-
1. นก แดง.—*Nycticorax griseus* (Pallegoix).
 2. นก-เทศ เฒ่า.—I am unable to identify this bird, but I gather that it is one of the parrot species.
 3. นก เฒ่า ไผ่.—A variety of dove with partially red plumage.
 4. นก กระเรียน.—Warrington Smyth (“Five years in Siam”) identifies this with the adjutant bird.

erring in subjection and to grant us peace by putting an end to oppression. Who among you concurs in what I have spoken ?”

The owl,¹ being in agreement, then made answer in the assembly :—

“ Sir, you have spoken wisely. It is meet and fair that we should seek a protector. The swan is a bird of goodly form and discreet conversation, capable of weighing the subtleties of right and of wrong. In my opinion, we should exalt him to be lord over us. We shall live under his orders and he will be our protector. It is meet that we should take the swan for our lord.”

To this the adjutant bird replied :—“ What you say regarding the beauty of the swan is true, sir. Yet in all his acts and movements he proceeds leisurely and at his ease, indifferent to the welfare of his friends, whom he neglects and heeds not. The crow, on the other hand, is a bird of great merit, whose worth and ability are manifest. He is not addicted to sinful pleasure nor will he suffer anyone to see him indulging in sexual intercourse. Should he go from home, he hastens to return at evening to his nest. Moreover, he is not indifferent to the troubles of his friends, whom he shelters and assists. If good or evil tidings befall, he is eager to carry the information.² Further, he builds a stout nest for his wife's accommodation. Should the wandering cuckoo³ seek a refuge therein, the crow helps and protects him like a child of his own.

-
1. นกฮูก. — I am informed that this bird is a variety of horned owl, and that it also known under the name นกทึดทือ.
 2. The persistent cawing of a crow is deemed in Siam to announce the approaching occurrence of some event.
 3. นกทูเหว. Also known as นกปะเหว. *Eudynamis*

Honest and unsuspecting, the crow tends him without abhorrence, from the egg until he is fully grown. We should all of us consider these facts, sirs, and take the crow for our master. He is a very excellent bird."

On hearing these words, the birds all said among themselves :—" We will put these conflicting statements to the proof. The swan and the crow shall first make trial of their strength and convince our eyes and ears of their powers. We shall then know which is the mightier of the two. It is fitting that he should be made lord over us."

The trial of strength between the swan and the crow.

So they confronted the swan with the crow, matching the two birds evenly against one another that the assembly might put their powers to the proof. But they reflected :—" If we send them into the forest, we shall obtain no decisive result, for in that case they will be able to rest themselves if their strength fails and they become exhausted. It is a more decisive test to set them loose upon the ocean. He who is without fear will assuredly cross over in safety. He who is faint-hearted will assuredly lose his life."

Then the assembled birds proceeded to put their plan into execution, pitting the swan and the crow against one another and quickly setting them loose upon the sea. The swan at once soared into the air, like the bold bird that he is. The crow, too, flew over the eddying flood, seeking to contend against the powerful swan upon the deep where there is no shelter. But his heart fails him, for he sees no place of refuge. He is tossed hither and thither by the whirling wind, far from any bank upon which to find a footing. The swan descends and floats down the eddying tide. With feathers ruffled, he

honorata (or *malayana*) : (Pallegoix). The Indian Koel. " It lays in May and June in the nests of crows." (Fauna of British India, - Birds, Vol III, Blanford)

moves at his ease over the wide expanse of waters. The crow, on the contrary, is exhausted by his efforts and can discover no shelter. Seeing the swan resting upon the deep, he himself alights upon it also. Soon a storm arises and howls around them with dreadful tumult, whilst heaving billows appear upon the raging sea. The swan rides the tempest fearlessly, but the crow is whirled around until he is on the point of sinking. Every feather on his body is drenched; almost dead, he is buffeted by the fierce waves repeatedly; choking, assailed by giddiness and nausea, he is all but drowned. Then he calls out to the swan:—"Oh! excellent and courageous one, pray come to my assistance. From this moment, I yield to you the victory. Have pity on me and help me." To these words of the crow the swan made due answer:—"Since you have ventured on this contest with me, it is as though you were my enemy and no friend of mine. It is not meet that I should help you to no purpose. I should rather allow you to suffer the death which you merit by your presumption in challenging me. You shall drown here in the ocean." The crow replied:—"If your intention is so ruthless and if you commit the mistake of leaving me to die, the birds will all suspect that you have murdered me. They will meditate evil against you and will blame you. But if you help me to escape from death, they will call you magnanimous and you will, moreover, acquire merit by your act. You will assuredly become chief among the birds, who will raise you to be their wise and prudent head." The words of the crow sounded agreeably in the ears of the golden swan, who considered how, when an enemy has once acknowledged his fault, it is customary to pardon him. When he had thus controlled his desire for vengeance, he made merit, therefore, by coming to the relief of the crow, whom, with protecting wings outstretched, he saved from drowning.

But the crow, when he had reached the shore again, puffed himself up and said angrily:—"You have been deceived, swan. Your wisdom is less than mine and you do not understand. I tricked you into conducting me to land, for my strength did not really fail me."

[This old story has been related in order to point the moral, how the feeble will deny their words and boastfully enter into rivalry with the mighty.]

After this, the assembled birds agreed with one accord to raise the swan to be their chief and lord. But the bold adjutant bird spoke in opposition:—"What is this? It is not meet that we should take the swan for our lord without enquiry. There is a stigma attaching to him."

The other birds then asked:—"How is it that you declare the swan to be at fault? Inform us, for we are in doubt as to how it may be."

The adjutant bird replied:—"I will tell you and will put an end to your doubting. The swan is at fault on account of his unseemly association with the crow. I will tell you the facts, as you wish.

The story of the marriage between the crow and the swan.

"There was once a bold swan of ancient lineage named Yugaraj, a bird of great wisdom and lord of a numerous following, who had taken up his abode in a fig-tree. Suvanna Hong¹ was the name of his wife, and this fair lady had borne him a daughter worthy of her race. There was also at that time a proud and fearless crow who lived at a distance from my lord swan and who was called Kola Deva Ka. He had a following of some five hundred retainers and possessed a comely wife, Ka Rata Ka by name, by whom he had a son excellent and worthy of all

1. *वज्र*, hamso, a swan

honour among birds. This son, being enamoured of the daughter of the golden swan, besought his parents as follows :—“ Your child is in love with the pure and beautiful daughter of the golden swan. Help me by asking her in marriage from her father, in order that my desire may be fulfilled.” On hearing his son, Kola Deva Ka was at a loss what to do. He replied :—“ Ma' e no error ; we are crows ; do not allow yourself to remain thus enamoured. If I ask the swan for his daughter, is it likely that he will give her to us, since we are birds of a different race ? Do not think of this thing, for you will never succeed.” But the black crow's son made answer :—“ My father, if you do not speak on my behalf and if I do not obtain the swan's lovely daughter, I shall assuredly die of love.” At these words Kola Deva Ka was filled with pity and feared lest his darling child should perish. So he gave his promise, saying : - “ Weep not. I will endeavour to satisfy you and we will see what result is forthcoming.” Then he chose out a crow of goodly presence, whom he entrusted with a message to the swan. This fair-spoken emissary, on receiving his instructions, hastened to the fig tree in which the swan had his lodging. There, perched upon a branch, he made known his business :—“ My master has thought fit to send me to ask that your daughter may be joined to his cherished son in marriage. Pray listen favourably to his proposal.” After hearing the request preferred by the crow for his daughter's hand, the comely Yugaraj asked for time in which to consult his kinsmen and, summoning his retainers in full assembly, proceeded to take counsel with them. “ The black crow is bent on seeking my daughter in marriage. I would ask your advice as to whether it is meet or not that I should give her to him.” The rusty black swan, whose wisdom is but as that of a child, observing that his senior was asking his opinion, made answer :—“ The

plan is a fair one. It is fitting that your two distinguished houses should be allied, for both are glorious. The crow, too, is a great chief and has a following. He will be a support to us in the future." But the astute yellow swan opened his lips to forbid the match, saying:—"It is not seemly that the crow, who is of a different race and who is mean as a slave, should love a swan." Yugaraj listened to these divided counsels in silence. Undecided as to whose advice to take, he turned to consult with his wife. "The yellow swan and the black are engaged in a vain dispute," he said. "It is impossible to follow their confused discourse. What is your view, sweet wife?" Suvanna Houg replied:—"You should follow the mature counsel of the black swan. As for the yellow swan, he is a boy. What does he know? You should do as the black swan bids." At these words the king of the swans rejoiced and gave his pledge to the black crow. "Go tell your master that we will give him our daughter, as he wishes. Now return to the abode of your king." At this the royal messenger was glad and quickly took his leave. On arriving in the presence of the chief of the crows, he communicated the result of his interview. "The king of the swans is agreeable and bids me invite you to arrange for the marriage." Kola Deva Ka and his wife rejoiced that there was no obstacle to their scheme and hastened to prepare for the wedding of their son. Attended by their followers, they flew to the fig-tree, where the swans welcomed them courteously, and, conversing amiably, both parties set about the business. Yugaraj gave his daughter to the crow, as he had promised, and provided a pleasant lodging for the bridal pair to occupy. The parent crows with their attendants then took their leave and returned to their home.

"In course of time, the crow's son became sore distressed through lack of food. "Erstwhile,"

he reflected, "I used to live in pleasant quarters and was wont to feed on carrion flesh. Now that I am living with the swans, I am greatly troubled, for I can find only jungle fruits to eat. I must pretend to be going on a visit to my parents' nest, in order that I may find means to satisfy my craving." So he quickly persuaded his mate to take leave of the two royal swans, to whom he said :—"I, your son, keep thinking of my kindred. I am anxious to visit them with my wife, for it is long since I first came hither." The unsuspecting swans having granted permission for their departure, the crow led his spouse away from her own people and they quickly started on their flight. Half way upon their road, they came upon a dead body, which so attracted the crow that he could not restrain himself, but descended to eat of it. Filled with abhorrence, my lady swan could not bring herself to stay beside him. Unceasingly she urged him to come away, declaring that it was unseemly to devour carrion. But the crow, having found the flesh of a dead body to eat, could not stay his hunger. Roused to anger by his wife's reproaches, he retorted :—"Is it some lover of whom you are thinking, that you urge me thus much and will grant me no respite? Go on ahead, you hussy, to meet your paramour." Hearing these furious reproaches and being thus put to shame by her unfeeling husband, my lady swan quickly flew away from him. Seized with regret and aghast at his wife's departure, the crow hastened after her. Overtaking her, he led her to his home, but continued to eat carrion flesh notwithstanding, until my lady swan's feathers stood erect with disgust. Anxiously she cast about for a means of breaking with him, but could not readily find an occasion. That same day, however, it happened that the crow went out in search of food, whereupon, rejoicing greatly, she left him and flew back to the nest of her parents. There she related the whole

story to her father and mother, who listened to their daughter's tale with loathing. "The crow comes of a vile race," they said. "The yellow swan forbade this marriage, but we would not heed him. Infatuated, we followed the black swan's advice and have brought dishonour upon our family. By associating with the evil crow, we have ourselves become disgraced."

The story of the two swans, the tortoise and the cunning jackal.

When he had completed the above story, the adjutant bird stated how, according to an old tale, the swans were greatly at fault for yet another reason, inasmuch as they incurred the ridicule of the cunning jackal, whom they provided with a meal. The assembled birds thereupon asked him:—"How is it that you say the swan is at fault for yet another reason? You who know the story, pray tell it to us for we are ignorant of it." So the adjutant bird related this further account of the swan's misconduct:—

"There were once two swans who were friends and who lived on the top of a stately mountain. They were in the habit of disporting themselves in a pond which abounded in lotus lilies, a most excellent and delectable spot. In those same pure and flower-strewn waters there was a tortoise, who had offered his services to the two golden swans as an attendant and who was much loved by them in return. This inquisitive tortoise once asked of the swans:—"In what place do you dwell, my masters?" The swans replied:—"We dwell upon the top of an overhanging mountain, by a sheet of water infinitely pleasant and abounding in lotus lilies. Enemies and disease are unknown there. We bathe in 'Mucalindo,' the delectable lake, in a region which is comparable

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1. मूकलिन. Mucalindo is the name of one of the seven Mahásaras, or great lakes, situated in the mythical region of Himavanta, (Childers, Pali Dictionary).

to the celestial mansions for happiness." The delighted tortoise, " on hearing that place compared to heaven, desired to visit it. " Be gracious, my masters," he said to the swans. " I would fain see the august king of your country. Have pity on me and take me up with you. I will serve you devotedly and will wait upon you with your food." My lord swans, according to the story, opposed the vain request of the tortoise and forbade him, saying :—" You are but a black tortoise who dwells on low-lying ground. It is not fitting that you should go up to live upon a mountain. Do not go, black tortoise ; believe us, you will only meet with your death. We hold this thing to be impossible." But the tortoise coaxed them into compliance, until they said :—" We will not hinder you from proceeding in accordance with your wish. We will, however, lay this one command upon you, which you must obey. You must address no one in anger, if your object is to be accomplished." The tortoise bowed himself down respectfully and undertook to follow out the command of his two masters. The swans then procured a stick, which they made the tortoise seize in the middle with his mouth ; they thereupon took each of them one end of the stick in his beak and, with outstretched wings, flew through the air bearing the tortoise between them.

' A jackal in the forest, happening to see the swans carrying the tortoise along with them howled at the stupid birds in derision. " Comrades," he cried mockingly to his fellows, " look at the flying tortoise. It is indeed a fitting sight. Where will

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1. តើត្រីឡា is the phrase which here appears in the original. ត្រីឡា—a tortoise, it said to be a word of Cambodian origin.

you find the like?" Moved to wrath by the jackal's cry, the tortoise was on the point of abusing him. Angrily he opened his mouth to speak, and, losing his hold upon the stick, fell to the ground, where the jackal made a very pleasant meal off him.

"Thus the swans, by their folly, brought about the death of the tortoise. Even so do hot-tempered persons come by misfortune and lose their lives."

When the adjutant bird had completed his second tale, the other birds resolved among themselves:—"The adjutant bird is patient and knows beforehand the occasions of good and of evil. It is fitting that he should be our master." Then the parrot spoke:—"Wait a moment, for I have something to declare. The adjutant bird speaks with two voices and his statements are inconsistent. At first he extolled the swan, saying that he was superior to all others, and would have raised him to be our master. Now he has changed his tone and speaks disparagingly of the swan, whom he blames for his stupidity." He has not acted rightly in relating his stories. It is not fitting that we should take him for our lord." Having put the adjutant bird to shame by these reproaches, the parrot proceeded:—"The adjutant bird has referred to the merits of the crow, whereas in truth that bird is a very vulgar creature." Then, at the

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1. There is obviously some confusion here, as the adjutant bird has never proposed the election of the swan to the chief place of honour. The prose version gives the correct sense quite clearly as follows:—"Then the parrot said to the adjutant bird:—"At first you praised the crow, declaring him to be superior to the swan. Now you say that the crow, by associating with the swan, brought the latter into disgrace. Since you speak with two voices in this way, are we to listen to you further?"

request of the other birds, he told the following tale of the mean crow's rashness :—

**The story of the
crows who tried
to drink up the
ocean.**

“ Once upon a time there were two unmannerly crows, husband and wife, who lived in a nest by the sea-shore and who possessed a following of over a thousand retainers, over whom they ruled. It happened that the crew of a junk once landed at that spot, for the purpose of making oblations to the spirits of the place. Votive offerings of meat and food were prepared to secure the assistance of the devas and were set down at the edge of the water. The pair of black crows, seeing this abundant display and rejoicing at the prospect of a full meal, flew to partake of the offerings in the sacrificial trays, both sweets and savouries. When they had eaten to their satisfaction, they observed a bowl of intoxicating liquor placed near them, the contents of which they drank up entirely, mistaking them for water. Inebriated and bemused with their draught, they saw the wide ocean before them and, deeming it to be some spring or rivulet, cheerfully went down to bathe in it. No sooner had they done so than their lives were in jeopardy, for a wind arose and, buffeted by the fierce waves, they were driven apart. The powers of the female bird failing her, she sank and was drowned, but her husband had sufficient strength to gain the shore. Missing his mate, he said in his foolish pride :—
“ My darling is adrift upon the great sea. By draining the ocean completely, I shall recover her again.” Accordingly, he gave orders to his followers that they should empty the mighty sea of its water. “ My wife,” he told them, “ has been separated from me and is adrift upon the flood. When you have drained it dry, I shall recover her.” The thousand and more attendants of the crow received their master's bidding with reluctance ; but they were forced into compliance, since they feared the penalty of disobedience. Drawing the salt water

into their mouths, they flew with it to the jungle and there spat it out upon the ground. Night and day they toiled at their hopeless task, till they were all of them at the point of death. Their throats became parched, their voices dried up and their strength exhausted. Seeing the army of crows thus in danger of perishing, the guardian devas of the ocean were filled with pity. Changing themselves into the form of yakshas and fiercely brandishing clubs, they drove the terrified band away with menaces. Thus the crows owed their escape from destruction to the compassion of the devas.

“The folly of the crow is beyond comparison. In all that he does, he acts without reflection. Thus was it that, on another occasion, he incurred the penalty of his rashness.”

When the parrot had finished speaking, the other birds enquired:—“You are versed in these matters, sir. How is it that you declare the crow to have incurred the penalty of acting without reflection?”

**The story of the
unmannerly
crows and
astrologer's
revenge.**

The parrot then unfolded this tale:—

“There was once a great astrologer, who, with all his household, had gone out to admire the stately trees in a certain garden. A flock of crows, happening to fly past, dropped their excrement upon the head of the sage, who, incensed thereat, seized a stick and flung it at them. He was too late to hit them, however, and was left harbouring plans of vengeance against them. At that same season a monkey chanced to climb up the royal elephant stables and set fire to the building. The flames spread to the roof, and, as the elephant-overseer was unable to release them in time, the animals within sustained many and dangerous burns. The king of that country then ordered enquiries to be made if there was anyone who knew of a

medicine which, when applied to the elephants, would alleviate their sufferings. Upon this the astrologer, perceiving an opportunity of gratifying his revenge, addressed the King as follows:—"Oil obtained from the crow is an excellent remedy. If put upon your elephants, it will cure them of their burns within three days. I beseech Your Majesty to take note of my recommendation." The King heard the sage and at once gave orders to his Ministers that they should hasten to arrange for a slaughter of crows, in order to obtain oil for application to the elephants. The Ministers received the royal command and, hurriedly summoning their attendants, proceeded to shoot dead the whole tribe of crows.

"Thus it came to pass that the misconduct of the crows brought about their own destruction. Nor is this all. The crow brings ruin upon whomsoever he may live with."

On the conclusion of the parrot's second story, the birds all enquired further:—"You say that there is yet more to tell of the crow's misconduct. What is the meaning of your statement that the associates of the crow incur misfortune? Pray inform us." The parrot thereupon, as he was bidden, related another old story thus:—

The story of
the pelican and
of the crows
who took shelter
with him.

"There was formerly a thick rubber tree, fully thirty wabs in height, standing in a tall forest." A pelican had taken up his abode in the pleasant shade of this tree, and to him there once came a pair of crows at nightfall. "Allow us to take shelter here for a while," they besought him. "It is already the close of evening and too late for us to go further. Have pity upon us travellers, sir." The pelican would

1. ป่ารัง Literally:—A forest of "rang" trees.

ต้นไม้รัง—The tree *Shorea Robusta*.

not receive them, and repulsed them, saying :—" It is contrary to all custom that you should share my lodging. Our fathers forbade us ever to associate with strangers. Do not disturb me, for I will not have you." But the crows pleaded with him :—" Have pity upon us, for twilight has fallen. Allow us but to take shelter in a fork of your tree and we will depart at sunrise. Grant us a favour for this one night." Melted by these soft words, the pelican permitted the crows to remain, and they found a comfortable resting-place for themselves in a fork of the rubber tree, upon which they dropped their excrement during the night. Next morning, at break of day, the pair of crows flew away. In course of time, a seed contained in the droppings of the crows began to sprout and developed into a stout fig tree with hanging roots. Now, it chanced that a hunter who was passing through that forest one day, in search of game, noticed the roots of the fig-tree reaching down to the ground. Rejoicing at his opportunity, he quickly ascended by their aid to where the pelican was installed and was thus enabled to capture and to kill him.

" Thus is it the wont of the crow to bring calamity upon his associates."

Upon this, the myna¹ said :—" The parrot knows all the customs of the ancients. We should bow down to him and raise him to be our master. By virtue of his merit, he should be governor of the whole race of birds, to support and to protect them." On the other birds asking him in what way the parrot had proved his wisdom, the myna replied :—" The wisdom of the parrot is unrivalled, as I will show you by the following tale.

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1. นกคาลิกา *Eulabes intermedia* or *cristatus*. This bird appears to be identical with or akin to the นกขุนทอง.

The story of the
parrot who
obtained a
mango from the
forbidden
orchard.

“ There was once a king named Brahmadata, who ruled over a prosperous city and who was famous for his riches. This King was troubled at heart by the fact that his Queen was childless. One day a deva from heaven appeared to his royal spouse in a dream and declared to her :—‘ If you can obtain a fruit to eat from the mango-orchard in the forest of Himavanta,¹ your wishes will be gratified and you will bear a precious son of boundless merit.’ On being thus apprised in a vision, the flower-like lady quickly rose from slumber and, when the Prince her husband came to visit her, communicated to him the substance of what the deva had told her in her dream. When the Righteous One² heard her story, he was sorely perplexed. ‘ It is most difficult to reach this mango orchard, which is situated in the lofty forest of Himavanta. No human being can attain to it. Whom shall I find capable of bringing me a fruit from it?’ Then he bethought himself of a certain parrot which he possessed. ‘ I have brought him up and he is an excellent servant. He seems a suitable messenger to send, for, being a bird, he can fly through the air.’ Thus considering, the King repaired to the cage of the parrot and explained to him his intentions. ‘ My son, I have a business in hand. I am anxious to obtain a fruit from the mango-orchard in the lofty forest of Himavanta. I can find no fitting emissary to send

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1. **हिमवन्त** Elsewhere appearing as **हिमवन्त**
“ *Himavanta* is a region of mystery or romance, the fairy land of the Buddhists. It forms the northern part of India, and contains the great mountain chain of Himalaya.... It is overgrown with mighty forests, and contains seven vast lakes (*māhasarā*).... Himavanta is the resort of Paccekabuddhas, Arhats, Devas, Rishis, Yakshas, etc., and of every species of wild animal; and teems with marvels of of every description.” (Childers.)
 2. **पुण्यवत्सल** i. e. the King.

but yourself. You will assuredly achieve my object." On receiving this mission from the glorious Prince, the parrot humbly replied :—" I respectfully pledge myself to obtain this fruit, in accordance with Your Majesty's orders." Rejoicing at the prospect of his wish being fulfilled, the King presented the bird with a cage, in token of his appreciation.

" Then the parrot raised his wings in respectful salutation and took his leave, speeding away from the confines of the palace in quest of the mango-fruit. Everywhere did he seek for it, till he met a flock of parrots coming from the jungle, for whom he waited and from whom he enquired after the mango orchard. "Sirs, have you seen it anywhere? Pray give me the information for which I am searching." The flock of parrots made answer:—" We have not seen it anywhere." The King's emissary was greatly troubled and, hastening away, met yet another flock of birds, whom he questioned and who were similarly unable to inform him. After receiving their answer, he came upon a third flock of birds, who inhabited a tall forest, and he enquired again after the mango-fruit. "Sirs you come from the jungle. In what forest have you seen the forbidden mango-orchard?" These birds replied:—" We have indeed seen the mango-orchard, which is no ordinary one, for it belongs to the Lord Vessavana¹ and is rigorously guarded by a band of a thousand fierce yakshas. It is fenced round with a net-work of iron and whoever approaches it meets with his death. Do not aspire to procure a fruit from it, for you cannot succeed." The parrot then said:—" Kind sirs, bring me to this place. It matters not if I encounter destruction, for I do not

1. ^๒ท้าวมหาลุณณ. Vessavana (Kuvera) is, according to Hindu mythology, one of the four guardians of the world.

value my life." The flock of birds would not agree, representing that they would only share his fate if they did so. But the parrot entreated them to lead him, were it only to a sight of the spot. So, moved to compassion, they brought him to the mango-garden and there left him, fearing to take part with him, lest it should cost them their lives.

"Reflecting on the wonderful news which he had heard, the parrot secreted himself upon the branch of a tree. When night had passed, seeing that the time was favourable, he quickly flew through the meshes of the network, striking against it in his passage and causing it to shake. Being thus made aware of his presence, the demons sprang upon him and seized him before he had time to escape. In threatening tones they questioned him. "Eh! How is this? This is indeed a venturesome bird who comes to steal away the fruit of our mango-trees. He knows not that his life is forfeit. How comes he to entertain this proud notion?" The courageous parrot then made reply:— "I have undertaken a mission from my King and have come in quest of a fruit from your mango-orchard. Though I may die, yet I set no store upon my life, being anxious to acknowledge the favours which I have received from my master. Ah, sirs! Though you may despatch me on the road to heaven, yet will I show my gratitude for bounties conferred upon me. My life is of no account." When the yakshas heard these fair words, perceiving the great fidelity of the parrot, they took pity upon him and entreated their chief, whose duty it was to guard the iron network upon the right hand, saying:— "We are filled with compassion for this parrot who has come hither. Pray give him a mango-fruit. What matters it?" The leader of the band of yakshas set to guard the orchard then declared himself to the parrot as follows:— "The Lord Vessavana has appointed

me to maintain a perpetual watch over these fruits and to keep an account of them. I cannot serve you by giving you one of my own accord, for my lord would blame me if I did so. If you would obtain a mango-fruit, you must listen to what I will now tell you. There is a very learned hermit who has his dwelling upon a certain rocky mountain, where he practices religious rites, giving himself up to contemplation and the offering of sacrifices with fire. The great King of the demons reveres this *rishi* and is in the habit of presenting him with as many as four of these mango-fruits at a time. You should go and pay your homage to the holy man and beg one of them from him." On being so instructed, the parrot took his leave and proceeded in search of the saint. When he arrived at the sage's dwelling, he made obeisance with bent head, whereupon the holy man asked him to declare the object of his visit. Then the parrot raised his wings above his head in respectful salutation and unfolded the story of the mission which had been laid upon him by his King. "His Majesty is anxious to procure a mango-fruit from the orchard of Himavanta and I have undertaken to obtain one for him. Hearing of Your Holiness' manifold powers, I have come to your hermitage to beg that you will give me such a fruit." While they were still talking together, it happened that the Lord Vessavana sent the demons, his servants, to present to the saint at his dwelling some mangoes from the forbidden orchard. The sage ate two of these himself; then, calling the parrot, for whom he had conceived an affection, he fastened another of them around his neck. Rejoicing at the attainment of his wishes, the parrot quickly took his leave of the holy man and sped back to his own country with the mango, which he presented to King Brahmadata. Glad at heart, the King bestowed gifts upon him in token of the royal affection; offering him flowers and roasted rice

mixed with honey¹ upon a golden plate. Then the King took the mango fruit and gave it to his lovely spouse, in satisfaction of her longing. Having eaten the whole of it, the lady became pregnant and, after ten months, brought forth a young prince of unequalled beauty. Rejoicing at this achievement of his desire, King Brahmadata granted to the parrot as his domain a wide and rich forest measuring three leagues in extent. There the parrot was appointed to govern, with a great following of birds. Hunters with bows were forbidden to invade the precincts and guards were set to patrol his territory, that access might be forbidden to hostile interlopers. Peace and quiet thus reigned within his borders, so that beasts of all kinds, both great and small, were attracted thither in order to enjoy the blessings of his rule.

"From this story," the myna continued, "we perceive that the parrot is a bird of wisdom, who knows how to protect himself to a marvellous degree. Though at the very point of death, he yet escaped destruction, afterwards attaining to felicity and becoming lord of a following. We should raise him to be the master of us all, for he is both prudent and brave. If we make him lord over us, he will be a refuge to us in our troubles."

To this the Brahminy kite replied:—"Wait, sir. You have praised the parrot to the skies. Yet he has his faults, too. It was he who pointed out the way to the wicked man, thereby compassing his own destruction. For he is foolish of speech."

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1. น้ำผึ้ง คดถูกเข้า คดถูก คดถูก มาดา. Religious offerings in Siam, upon occasion, take the form of the variety of roasted rice known as เข้า คดถูก and of flowers. (เข้า คดถูก คดถูก ไม่)

The other birds asked of the skilful kite:— “ How is it that you call the parrot stupid to the extent of causing his own death ? Tell us the tale, for we are still in doubt.” The kite then related this story:—

**The story of
the parrot, the
wicked man and
the two tigers.**

“ There was once a parrot who had made his home in a hollow in the branch of a fig-tree which stood near the entrance to a forest. This parrot was on terms of close friendship with a great tiger, who lived in a cave together with his aged father. The old tiger, being blind, was supported by the efforts of his son, who supplied him with food, and they both of them dwelt upon a mountain. At that same time there was a certain man of evil character, who had previously been in the service of the King of Benares, but whom the latter had driven out from that city on account of his misconduct. Wandering in exile through the forest, this man came one day, as the sun was setting behind the hills and darkness was falling, to the fig-tree in which the parrot had his lodging. Stirred to pity at the sight of him, the parrot addressed him fairly in this wise:—“ Eh, sir ! Wait here and go no farther. You will encounter danger in the forest, for night is setting in.” At these words, the man of evil character answered the parrot insolently. “ I fear no danger”, said he. “ Do not talk with me. It is useless.” Seeing that the man would not stop, the parrot thus compassionately addressed him again:— “ You are bent on proceeding through the jungle without heeding me. Should you be threatened by a tiger with whom you may afterwards meet, tell him that you and I are friends. On being so informed, he will assuredly let you off with your life.” Conceiving an attachment for the man, the parrot, in an access of affection, then flew close to him. He, wicked and covetous creature that he was, seeing his opportunity, stretched out his hand and, seizing the bird, tore open its breast and wantonly devoured

it. Thereupon he hastened on his way through the jungle and at last fell in with the tiger, who stood barring his path.

"I am the friend of a parrot named Tula Tila," the man then said. "He commended me to you while upon my journey". Believing the wicked man's story and gladly regarding him as a dear friend of his own, no less than of the parrot, the tiger led him to the place where his father was. Then the tiger went out in search of food, leaving the man to dwell at his ease with his sire in their lair upon the mountain. Being conscience-stricken, however, the man was moved to inform the aged tiger of what he had done. "The parrot, who is your son's friend," he said, "was killed and devoured by me as I came hither." The father of the tiger was filled with sorrow for his friend the parrot at this news. Nevertheless, he kept silent and spoke no word; but, on the return of his son, he told him what he had heard. "This impious man informs me that he has cruelly killed and eaten your comrade. Who would be guilty of such barbarity? He related the story to me while you were away." Uncertain as to the truth of his father's words, the tiger hastened off to look for himself. At the hollow in the tree which had been the lodging of the parrot he saw only feathers strewn around. Perceiving by this token that his friend was dead, he mourned greatly and shed abundant tears of affection.

"But the cruel man was furiously incensed against the tiger's father. "I have told him a secret," he reflected, "and he has been so indiscreet as to reveal it to his son." When, therefore, he saw the young tiger's departure, being violently enraged and fearing that the latter might be on the point of returning, he made no delay, but hastened to kill the old tiger and then fled from the cave. As he was hurrying through the forest, he met with the

young tiger, who asked him whither he was going: Trembling with fear, the man bowed his head and, prostrating himself at the feet of the tiger, spoke as follows:—"Oh! invincible one! I have done wrong and I crave forgiveness. In pity spare my life and do not kill me." At this prayer for pardon, the anger of the tiger was abated, for he was mourning only the death of his murdered friend, not knowing that the wicked man had slain his father also. So he spared the man, deeming that the parrot's destruction was fated,¹ and returned to the cave in which he dwelt, only to find his father lying dead. Then, his heart bursting with grief, he bowed his head and bewailed the loss of beloved sire.

"Thus, for all that the myna has told you of his excellence, the parrot became the prey of the wicked man. In my opinion he is not without his faults."

Thereupon, the peacock spoke:—"The partridge² is renowned as being comparable to a *rishi* who is versed in all the worshipful arts. We should raise him to be our governor."

But the kite opposed him, saying:—"You extol the partridge, being his friend. But you are wrong in likening him to a learned teacher. I fear that he rather resembles the *rishi* who wished to eat the birds."

1. คีต เหน เปรน เวร กัน. The word เวร would seem to convey the meaning of "miseries or pains for committed sins; vengeance," (Pallegoix). The idea, apparently, is that the parrot has but suffered the penalty for having killed the man in some previous state of existence. The man having now slain the parrot in his turn, the two are quits (เปรน เวร กัน).

2. นกกระทา. The Chinese francolin (a kind of partridge).

The other birds asked the kite :—" What is this story of a *rishi*? Pray give us an account of the matter."

The kite then answered their enquiries by relating the following old tale :—

**The story of
the impious
rishi and the
pigeons.**

"There was once a holy teacher who lived in a tall forest, where he edified the beasts by righteously instructing them in the divisions of the law. It came to pass that this ascetic abandoned his hermitage of leaves, whereupon another *rishi*, a man of impious and shameless character, installed himself in it. Men took this cruel *rishi* for some good hermit and bowed themselves before him in homage, whilst the infatuated beasts continued to receive instruction from him as they had done from his predecessor. He, for his part, taught them to persevere in the path of self-restraint. One day it chanced that a certain devout man presented a bird-curry to the *rishi*, which the latter ate and found remarkably to his liking. He hastened to ask of the man :—" My son, what is it that you have curried? Is it meat or is it some bird that tastes so remarkably well? " The devout man replied that it was the flesh of a pigeon. Having ascertained the fact, the impious *rishi* reflected :—" There are pigeons in the neighbouring monastery. I will devise a means of catching one, that I may cut it up and eat it." As soon as the devout man had gone, therefore, seizing a piece of wood and a lump of earth, he repaired to a stone seat, where he waited for the birds to come. Now, the pigeons had heard that a holy man was imparting the tenets of religion to the beasts, and they consequently proceeded to the hermitage, in front of which they flew down. Observing the mien of the evil sage, however, they scented danger and would not go near him. The impious *rishi* feigned gladness on seeing them

and addressed them in terms of false friendship :—

“How is it that you will not approach that I may admire you, and why do you not come to receive instruction from me as was formerly your wont? I will procure beans and sesamum for you to eat.” But the pigeons, seeing the piece of wood by his side, said :—“This base-born¹ sage is a man of cruel and fierce character. We can see that he wishes to beguile us, in order that he may kill and devour us.” These words rouse¹ the impious *rishi* to a fit of such uncontrollable anger that he seized the piece of wood and hurled it at the pigeons, whereupon the latter, startled, flew quickly away.

“Even so, sirs, in my opinion, it is to be feared that the worthy partridge will prove like the impious *rishi* who unrighteously sought to beguile the pigeons in order to make a meal off them. I do not approve of the suggestion that the partridge should be set over us. He will be as bad as the artful *rishi* in the old story which I have just related to you.”

When the kite had ceased, the peacock then said :—“I, too, will tell you a story. Listen, I beg of you, and take warning.²”

1. ^{an} *YAW*. Of low caste. Pali *damilo*, which means “a Dravidian, a Tamil, a Malabar.” (Obilders).
2. There would appear to be no connection between the next tale and anything which has gone before. A comparison with the prose version, however, shows that there is a hiatus in the metrical version here and that the peacock's first story is aimed against the kite. At the conclusion of the latter's tale the prose version goes on as follows :—“Then the peacock said, ‘The kite is of a cruel disposition. All the birds are aware that he is (himself) like a wicked and sinful *rishi* who should relate false matter to no useful purpose. Like the witless man who conferred a benefit upon the fierce viper, in the hope of gaining a reward.’ The assembled birds therefore asked, ‘What tale is there in connection with the man who conferred a benefit upon the fierce viper, in the hope of gaining a reward?’ The peacock then related to them the following story.”

The story of the
foolish man,
the viper and
crow-pheasant.

"There was once a man, who, when journeying on a certain road, met with a crow-pheasant¹ and a viper engaged in mortal combat. Seeing that the poisonous snake was on the point of being killed, the man stopped and reflected as follows:—"I would fain show pity on the snake and render him a service. I wander through desert places in search of a living. If I now assist this viper, in time to come I shall assuredly gain my reward. Should I meet with some great snake upon the way, he will not dare to bite me, who will have conferred a benefit upon his fellow." So thinking, he grasped a stick and, followed by the snake, angrily chased the crow-pheasant from side to side. Greatly infuriated, the bird asked of him:—"Whither are you going, sir, and for what unknown reason do you interfere with me? This snake and I are engaged in conflict and no third party should be so bold as to molest me. I ask you, sir, are you in any way related to the viper? Answer me truly, what is your object in rendering him this service?" The man replied:—"It is your ruthless intention to kill the viper and I wish to acquire merit by assisting him. He will assuredly show his gratitude to me in the future." "Alas, sir!" the crow-pheasant made answer. "Beware of rashly associating with him. I am not deceiving you, but would warn you for your own advantage against foolishly doing him a service. Should he escape, he will not spare your life. If you disbelieve me, you will assuredly meet with your death. Pray hasten away from here, since it is useless for you to remain and it is unworthy of you to seek a quarrel with

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1. 烏鵲. I am informed that this is the same bird as the 烏鵲, the common coucal or crow-pheasant (*centropus sinensis*.)

me." Hearing himself so addressed, the man became furiously enraged and, stick in hand, drove the crow-pheasant away, threatening him with blows. The crow-pheasant fled with wings outstretched to shield himself, but the man had not gone far in pursuit when, treading accidentally upon the tail of the snake, the latter turned and bit him. The man died of the bite, the service which he thought to render to the snake being the cause of his undoing.

"If we consider the matter," the peacock went on, "we shall see that the partridge is a bird of exceeding worth. He should be promoted to exercise supreme authority over us, for he is skilled in all the arts and sciences and, by dint of patient study, has acquired much knowledge."

The assembly of birds thereupon said :—"We wish to know the whole truth. Relate to us why it is that you heap all manner of praises upon the partridge."

The peacock then told another story as follows :—

**The story of the
partridge who
became an
instructor.**

"In the city of Benares there dwelt formerly a man versed in ancient lore, who instructed the populace, many of whom attached themselves to his service. As this eminent doctor was possessed of great knowledge, his disciples, men and women alike, were devoted to him, providing him with food at the proper hours, both sweets and savouries. One day, this learned teacher, having practised religious rites with unwearying assiduity and being made restless by the power of his own knowledge, was seized with a desire to go far away from the city. So he informed his disciples of his intention. "I am about to go out from the city. You must hasten to the jungle and build me a stout hermitage in which to lodge. When I have installed myself in it, I will continue to give instruction as before. Do you hurry forth to fulfil my command." The

disciples of the sage, on receiving this order, repaired without delay to a great forest, where they cut timber and erected a hermitage for their master. The eminent doctor, who was versed in the three branches of knowledge, then left the city and went into the wilderness, where he dwelt at his ease, devoting all his time to instruction. The people followed to learn from him continually, bringing him dainty dishes to eat and waiting upon him zealously. Now it chanced that a bold and clever partridge heard how this teacher was dwelling in a hermitage by the side of a hill and how the people of Benares were all repairing to his dwelling-place, in order to pay their respects to him and to enjoy the delights of instruction from his lips. The partridge thereupon said to himself:—"I am anxious to acquire knowledge and I will, therefore, hide myself and listen to the precepts of the holy man without informing anyone. In course of time I shall thus assuredly get to know as much as any scholar." So thinking, the bird concealed himself upon a branching fig-tree and there heard the instructions of the preceptor, which he kept in memory, so that he became thoroughly skilled in them. Soon afterwards, the eminent doctor was smitten with a lingering malady. Physicians nursed him for long, but, his symptoms becoming aggravated, at last he died, whereupon the people wept for him without ceasing and all his disciples nearly perished of grief. "We have not acquired one tithe of our preceptor's knowledge," they cried. "What is now the best course for us to pursue?"

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1. รู้ใน โลกย์ ไตร จกร.=รู้ใน ไตร เพท, skilled in the three branches of knowledge. These are:—(1). ราชศาสตร์, state-craft, (2). โหราศาสตร์, astrology, (3). ธรรมศาสตร์, the common law.

Others said :—" Our teacher's death is comparable to the loss of a pure emerald. Whom shall we find to impart knowledge to us in his stead ? "

Seeing the people plunged in sorrow and hearing them complain that they were not yet skilled in what they had learnt, the partridge, who had borne in mind all the practices of religion, flew down and thus addressed them :—" I pity you, sirs. I know not how it is that you are thus sore at heart." The people made answer to him :—" Our aged teacher died but yesterday. We had attached ourselves to him as his disciples, but had not yet mastered his instructions and we are now weeping for the death of him whom we loved. We can find no preceptor here to whom to have recourse in his stead." " Grieve not," the partridge replied. " I will teach you the sacred incantations and the holy lore, for I am well versed in them and am possessed of wisdom." The people, when they heard this, exclaimed :—" This is a bird of extraordinary merit." Then they invited him to be their teacher and to impart knowledge to them on the spot.

" The partridge is a wise bird, sirs," the peacock concluded. " The story I have told you is a true one in every respect. We should raise him to be chief over us for his prudence."

But the kite replied :—" I cannot yet agree. We must first consider this doubtful question. The partridge has had his defects from of old, as I will relate to you.

The story of
the learned par-
tridge, the kite,
the wicked rishi
and the tiger.

" The learned partridge continued to impart instruction daily and dwelt at his ease in the hermitage in the forest. His disciples from Benares devoted themselves assiduously to the pursuit of knowledge and he taught them thus for a long time. One day at last the wise partridge said to his

followers :—" I am ill at ease in this spacious dwelling, whither enemies can come to molest me. If you love me, you will hasten to choose clean and precious materials wherewith to construct a suitable cage in which I can take up my residence." The disciples of the master accordingly hastened away to make selection in fulfilment of his commands and returned to the forest bringing with them a cage of gold, into which he entered, rejoicing at having found a place of abode such as he desired. The people afterwards resumed their studies under his guidance.

" Now, this partridge had long been a friend of a great tiger, and a hen kite was on terms of close intimacy with them both. Being without a nest, the kite had sought shelter in the cell of the partridge, where she remained for several months. Thither the tiger delighted to come daily, in order to visit his two friends, whilst the partridge, for his part, continued to be maintained in comfort by his disciples. One day it chanced that the Prince of Benares was holding a joyous festival, such as the populace love to behold. The disciples of the partridge repaired to see these gay celebrations, leaving their master alone with the kite, and so that morning, until noon, no one came to receive instruction. There was living at that time a certain hermit of a violent and rude temper, a man devoid of all affection, whose only object in life was to create trouble. This hermit had entered within the borders of the delectable country of Benares and, whilst strolling through the forest for his pleasure, was gladdened by the sight of the cell of the learned partridge. On approaching nearer, the impious sage observed no sign of any human creature, but noticed the presence of the kite, who was attempting to escape him. The cruel *rishi*, without thought of the sin he was committing, immediately killed her

and then, looking carefully around, beheld the partridge as well. He reflected:—"I would fain get that bird. I must kill him and eat him, too. There is no one whom I need fear." So thinking, he waited no longer, but put his hand into the golden cage and, seizing the partridge, cruelly dashed out his life. Thus the kite and the learned partridge became food for the wicked sage.

"At that season, the tiger had repaired to the Eastern portion of the forest. When the sun's rays were slanting towards the West, he bethought himself of his two dear friends and, having partaken of a meal, returned to the woodland hermitage. There he was surprised to see the feathers of the kite strewn upon the ground and the hermit lying stretched in a refreshing sleep. Scenting mischief, he entered within and looked for his comrades. "Eh!" he cried. "This is strange. I see only birds' feathers scattered around. My friends must have come by their death and this impious sage has, without doubt, killed and eaten them. Why should I spare his life?" Enraged at the *rishi's* treacherous conduct, the tiger bit his foot (to awaken him) and thus threateningly addressed him:—"Reverend sir, you have come hither and have eaten the kite, have you not?" Opening his eyes and seeing the tiger, the wicked hermit was ready to die of fear. "This 'beast,' he said to himself, 'demands a truthful answer to his question. If I do not acknowledge my misdeed, I shall be in sore straits, for in that case he will ruthlessly kill me, who am defenceless. I must hasten to make a confession, though I will contrive that it shall be only a partial one. The tiger will then spare me.'" So the sage addressed the tiger in these terms:—"I have done wrong, sir, inasmuch as I have made a repast off the kite. But I am ignorant as to the fate of the partridge." The tiger replied:—"Do not seek to evade me. If

you do not tell me the whole truth, there will certainly be trouble between us." The *rishi* then said:— "A merchant from the kingdom of Kalinga," a remarkably evil man, whom I did not question, stole away the partridge and, putting him into his wallet, went off with him into the jungle." To this the tiger made answer:—"Aha, reverend sir! Your tale is scarcely a consistent one. At first you stated that you know nothing about this matter. Now you say that a merchant has taken the partridge away. He is no ordinary *rishi*, this pitiless man, who thus infamously despises the precepts of religion and has recourse to shameless subterfuges. We will settle this affair between us ere the day is done." Then the tiger took the sage in his mouth for a short way along a road leading to the West, until they came to a lotus pond, where there lived a *yogi* leading a life of extreme sanctification. The tiger brought the cruel sage into this hermit's dwelling and there unfolded the story of his unheard-of duplicity. The *yogi*, a saint thoroughly acquainted with all the paths of sanctification, then questioned the wicked *rishi* on the matter. "Do not put me off with adroit answers", he said. "Since you have taken the monastic vows upon you, how is it that you are not completely versed in the precepts of your order? Why do you wander abroad killing live creatures and then have recourse to lies? I ask you in all fairness. If this thing is true, you must confess to it on the spot." Being thus questioned, the impious *rishi* made no further effort at denial, but, conscious of his guilt, acknowledged that he had eaten the partridge. The *yogi* thereupon gave judgment that the forsworn monk should suffer a violent end and he was accordingly worried to death by the tiger.

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1. કલિંગ ક્ષત્રિય. *Kalinga*, "Name of a people and country on the Coromandel coast" (Childers).

"So runs the old story. I do not think the partridge worthy of being raised to the high office of chief over us. Being foolish above other birds, he allowed the wicked *rishi* to seize him and make a meal off him."

Hearing this pronouncement by the kite, the lapwing² said:—"The vulture possesses wisdom above other creatures within the borders of Himavanta. He observes the sacred precepts, as all birds may see. He feeds upon no living thing, whilst in strength he is equal to the great garuda bird. He can fly over the mountain-tops to a height of two hundred leagues. Though the myriad other birds in this world should advance against him, they must yet fear his might and flee before him. We should raise him to be our lord and thus secure his protection."

But the pelican disagreed and spoke in disparagement of the vulture. "He is coarsely made and evil-smelling. I can see no virtue in him, for he is all faults. What you have just said in regard to him, sir, does not meet the case."

The assembled birds thereupon asked the pelican:—"Eh! What mean you, sir? Is there some story in this connection? If so, pray tell us the old tale."

The ancient pelican then proceeded thus:—

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1. The prose version points the moral of this story more explicitly by indicating the folly of the partridge in ever allowing himself to be confined in a cage at all.
 2. นกกระตอย ตัวต. The stilted plover (Burmese lapwing).

The story of the
vulture who
chose the tiger
and the dog for
his Ministers.

"Once upon a time, the vulture was king of the forest and appointed the tiger to be his chief minister, to rule over the jungle. For his second minister, the vulture chose the dog, who is an evil beast, ill-favoured and shameful. These two were honoured with the duty of guarding their master, forming his council from thenceforth and dwelling in the region of Himavanta. Wherever a dead body was to be found, thither my lord vulture would repair, quitting his nest in the branches of a tree, and the tiger with the dog would hasten to follow him. The three of them would then fall to feeding upon foul carrion. This continued to occur every day, and at the close of each evening they would return to their forest. In long course of time, it happened that my lord vulture went out at the usual time in quest of food by himself, without informing his two ministers. The latter were afflicted with the pangs of hunger in consequence and the fierce tiger was thus moved to kill the other creatures in the forest without mercy.

"In view of this incident, in what way is the vulture worthy that you should extol his virtue and propose him for our master?"

The bold stork¹ then spoke :—

"Of a surety, sirs, I will choose you a leader who will meet with our requirements. In the Brahminy kite we see a bird of comely shape who is fair to look upon. His beak is sufficiently sharp, his neck is white, his talons are long. He catches and devours at his ease even the fishes which swim in the waters of the Jumna. We birds should raise him to be chief amongst us, that we may abide under his care. Pray tell me if you approve or not."

1. *הח נחמ נח*.—*Tantalus leucocephalus* (Pallegoix).
The painted stork or pelican ibis.

The cuckoo had been hitherto paying silent attention. Hearing this proposition put before the meeting of the birds, sweet words fell from him as follows :—"I do not agree, for I fear that the kite will prove to be like the cat, who, by feigning to sit rapt in contemplation, was able to deceive the swarm of rats and to make a meal off them."

The other birds thereupon enquired :—"Eh ! How is that ? Pray tell us."

Then the cuckoo duly explained the comparison which he had drawn by relating this old tale :—

The story of the
hypocritical cat
and the swarm
of rats.

"There was once a learned *rishi*, a past master in the science of charms and incantations, who dwelt in a certain tall forest. This holy man had a fine tom-cat which he had reared up and which lived comfortably in its master's cell, never stirring from his side. There was also a swarm of rats in the same forest, who, observing with gladness the benevolent disposition of the holy man, had placed themselves under his protection and taken up their abode in his hermitage. The *rishi* had forbidden the cat to go near these rats or to molest them. After more than a year had passed in this way, the cat began to chafe against his master's orders, and, being desirous of eating the rats, spent his time in devising a means of gratifying his wish. One day, therefore, when the puissant scholar had retired to his couch and was slumbering peacefully, the cat approached him stealthily and, stealing away his rosary, hastily fled away from the hermitage with it in his mouth. Proceeding to a secluded spot, the cat there seated himself upon a stone between overhanging rocks and, placing the rosary around his neck in order to delude the rats, pretended to have fallen into a religious ecstacy. Thus he remained, with eyes closed, seemingly dead to the world around him. The rats soon afterwards issued

forth from their comfortable quarters in the hermitage and gaily set out on an excursion into the forest. On arriving in the neighbourhood of the cat, finding him plunged in silent meditation with eyes shut and head bent, they stopped and looked up at him curiously. Observing through lids slightly opened that they were walking around him without coming nearer, the cat thus addressed them:—"Alas, friends! Why do you harbour suspicion and show your distrust of me? I have given myself up to meditation and there is no evil intention in my mind." Taking the cat at his word, the rats ventured to come near and ran nimbly by him in search of food, without a thought of danger. But, as the last of the swarm was passing, the cat stretched out a paw and caught him, providing himself thus with the meal which he desired. This proceeding was repeated on many subsequent occasions, to the cat's great contentment, until almost a thousand of the rats had been killed by him. Then the leader of the swarm bethought himself:—"Of a certainty, this black cat has been preying upon us. My followers seem to have become strangely less in numbers, and this is because he has deluded them and devoured them to his heart's content. Far be it from remaining so. I will myself hide beneath a tree which I am in the habit of frequenting and will order my followers to disport themselves at a distance from the cat. (By watching what happens,) I shall assuredly arrive at the truth of the matter this day." Having concerted this plan with his following, the leader of the rats concealed himself at the foot of a high mountain; the other rats then proceeded in the direction of the cat and walked past him, but at a safe distance. The cat rushed out and pounced upon them; but the rats, (being now upon their guard), made off quickly and were able to escape him. From that day, they abandoned the hermitage of the *yogi*.

" Since the kite has been mentioned," continued the cuckoo, " I have expressed my view concerning him by relating this old and instructive tale. It is not that I am wilfully bent on standing in his light. For I regulate my conduct upon four principles."

The other birds thereupon addressed the cuckoo persuasively :—" What mean you by your four principles ?" they asked. " We beg of you to explain."

The cuckoo replied :—" I will tell you. Do not fear to remember my words and to learn by them.

" The first principle is this :—Good may turn out to be evil. Consider well, therefore, and avoid the extreme of obstinacy and arrogance.

" The second principle is this :—A kind act may bring punishment upon the doer. The wise man will turn his mind from such folly.

" The third principle is this :—A service rendered to one's fellow-creatures may be the cause of incurring a great sin.

" The fourth principle is this :—A deed done with cruel intent may become a source of benefit to others.

" He who observes the above principles strictly will prosper long. A timely knowledge of them is acquired by few men."

The other birds then asked :—" What is your meaning ? Please explain these old sayings to us clearly and without concealment "

So the cuckoo duly proceeded to relate the following :—

The story of the
poor man, his
child, the snake
and the
mongoose.

" The first principle is that a good deed may prove to be a very evil one.

" There was once a miserably poor man of base extraction, who had a little son upon whom he

doated. This needy person possessed also a mongoose, which he had acquired long before the birth of his son and which he fed and cherished like a child of his own. The mongoose could speak the language of man very distinctly and he never left his master's house, where he was careful to scrutinise all comers, driving away crows and fowls and similar unwelcome visitors without ceasing. One day, the poor man, being minded to wander forth from his dwelling, took his son in his arms and laid him in a cradle. Having hastened to put the boy to sleep by singing a slow lullaby, he left his house and proceeded to the city of Benares in quest of food wherewith to relieve his extreme want. There such as were not destitute give him a share of what they had. Now, it chanced that, while he was away, the poor man's evil fate caused a big cobra to enter his home and to bite his son, so that the child died. Seeing this, the mongoose was filled with rage and, seizing the poisonous snake firmly in his mouth, he shook the life out of it. In the evening, the father hurried back to his house, longing to see his boy again. Saying to himself, "The child is resting and cannot yet have awakened from sleep," he went up to the cradle, only to find his dearly loved son a corpse. On recovering from his stupefaction, he made examination and saw that the boy's clothes were covered with blood. Inflamed to sudden anger, as though he had been wounded by an arrow, he cried:—"The villainous mongoose has done this thing. In vain have I pampered and nourished him. Now he has indeed shown his gratitude for my kindness. Why should I spare this base and hairy-faced beast, who has bitten my child to death?" So saying, he seized a stick and with it belaboured the mongoose, who, unable to escape, yielded up his life. When his grief had abated, the poor man then set about preparing for the immediate burial of his son. But, on lifting

the child's body, he beheld the cobra lying dead in the cradle. "Eh! this is strange," said he. "On looking at this poisonous snake, I see clearly that he has been wounded. He has undoubtedly been bitten by the mongoose." Thereupon the poor man repented of his deed and cried:—"I have been mistaken. It is the snake which caused the death of my son, and the mongoose sought to show his gratitude (by avenging the child's death). I have been too hasty and did not allow myself time for reflection. Thus have I lost a creature which I loved." The distracted man was near to dying of sorrow and mourned his favourite mongoose for the greater part of a day.

"That, sirs, is how good may, on consideration, turn out to be evil."

After being enlightened by hearing the above tale, the assembled birds asked the cuckoo to inform them further. "How say you that a kind act may bring punishment upon the doer? Pray explain that old saying also."

The cuckoo thereupon told this old story:—

The story of the
parrot and the
miraculous
jajube-fruit.

"Once upon a time, there was an eminent king whose heart was set upon observing the Law unceasingly and whose people lived in great happiness under his rule. This prince kept a parrot, which he had set to keep guard over his fair palace of gold. One day, having bowed himself before his lord and taken his leave, the parrot set out upon a journey to the region of Himavanta. There he met with a hermit who was practising the duties of religion on the borders of a forest near the great Mount Meru. This holy man had planted in that spot a countless number of jajube trees, some thousand of them, so that they were everywhere to be seen. The parrot, (on coming that way), raised his wings in salutation before the learned hermit and waited for what

he might have to say. Seeing the parrot approach him where he dwelt on the borders of the forest, the *rishi* asked :—" What bird are you who are passing through the wood alone and who have succeeded in reaching the confines of Himavanta ? " The bird replied :—" I am a parrot, a servant of the king of a great city, of whom I have taken my leave in order to visit the jungle. I am indeed fortunate to have met with your reverence. I crave leave to lodge with you in your cell for a while. Ere long I shall take my leave of you again and return whence I came. Grant me this favour, I beg of you." Taking pity upon the parrot, the saint then allowed him to share his dwelling in the forest, and from that day forth the blameless bird lodged with the learned man, whom he understood how to wait upon like any human being. Daily he would go forth into the dense jungle in search of fruits, which, when he had obtained them, he would carry in his beak and offer to the scholar. This continued for a long season, until at last the bird took his leave of the holy man, saying, " My thoughts are turning towards the city where I have my home. It is long since I left the good King, my master, and I must return into his presence." Inspired by affection for the parrot, the saint made selection in his orchard of a large jujube-fruit, which he plucked and handed to his departing guest. " Bear this back with you carefully in your beak," he said, and continued, " Whosoever eats of this jujube-fruit will be beautified beyond all knowledge. He will be freed from disease and his life will be prolonged to ten thousand years." Having uttered these words, the sage fell into a religious ecstasy, whilst the parrot, (bearing the jujube-fruit with him), mounted into the air, whence he could survey his road and the country beneath him, and sped back to the royal city.

"There he presented himself before the Righteous One, to whom he offered the jujube-fruit which the learned hermit had given to him, relating the true story of the gift in every particular. The prince rejoiced on hearing the tale and, at once accepting the fruit, sent it to the keeper of the royal gardens that the seed contained in it might be planted. In course of time, a tree grew up from this seed and fructified within the palace grounds. A fruit from the same tree, being blown to the earth by the wind one day, chanced to fall near a hole in which a snake had made his home. Gladly seizing his opportunity and thinking it to be some live creature, the snake rushed out and bit at it, but quickly spat it out again on finding what it really was. The jujube-fruit, however, had already been infected with the reptile's venom. Now it happened that the keeper of the royal gardens was visiting the palace grounds on urgent business. Walking lightly and making careful search, he found and picked up the fallen fruit, which he thereupon brought and laid at the feet of the Righteous One. The latter presented it to a certain old woman, saying, "Eat this. It will cure you of the pains of age and your life will be prolonged." The old woman made obeisance and hastened to accept the fruit; but, before she had time to eat the whole of it, she fell dead. Incensed against the parrot, the King cried:—"He has deceived me and has been the cause of this calamity." So saying, he ordered the bird to be taken and killed. Thus the parrot came by his death, which he owed to an act of gratitude on his own part.

"Some time afterwards, the King commanded that a certain criminal who had incurred his wrath and had been disgraced with imprisonment should make trial by eating a fruit of the jujube-tree, for the Prince was anxious to learn the truth of the

matter. No sooner had the criminal eaten the jujube-fruit than his soul was flooded with pure bliss ; no infirmities came to vex him and he prospered in bodily health. But the King was troubled and suspicious. "How is it that things have fallen out so?" he asked. Then he ordered that a search should be made in the pleasure-gardens for some clue to the mystery. In accordance with the royal wish, the keeper of the gardens hastened to the palace grounds, which he explored stealthily and with care. Happening to look upon the ground, he came upon the hole in which dwelt the poisonous snake. His memory serving him accurately, he cried :—"I cannot be mistaken ; it was here that the jujube-fruit had fallen. Perchance the fierce snake had spat out his venom upon it. Fool that I am, not to have perceived this in time." Then he entered the royal presence and related what he had discovered to the King, who thereafter sat plunged in sorrow at the recollection of his favourite parrot, whose death he had caused.

"That is how a kind act was rewarded with punishment and brought no good return. Do you all take note, sirs. So runs the old tale."

When they had heard the cuckoo recount his third story correctly in every respect, the other birds addressed him humbly :—"We are greatly in doubt as to that other saying of yours, namely, that a service rendered to one's fellow-creatures may be a cause of sin and misfortune. Pray unfold this matter to us also for our edification."

The cuckoo replied with the following account:—

The story of the hunter who became a hermit, of the kinnaris and of the giant spider.

"Formerly, there lived in the kingdom of Kalinga a hunter, a man of great goodness, who, being piously inclined, abandoned his worldly goods and took up his abode upon the slopes of the lofty

Mount Krailasa,¹ upon the borders of Himavanta. There he refrained from killing the wild bison or the buffalo, reciting prayers with eyes closed and fasting for many days without suffering harm. Now that same place was the home of fair *kinnaris*,² young maidens of dazzling beauty, who were wont to walk abroad there daily to the number of over a hundred. There lived also (in the neighbourhood) a spider of shambling gait, who had spun his web at the entrance to a cave and who was as big in circumference as a cart-wheel. All perished who became entangled in his web. If a *kinnari* fell into his outspread snare, the spider would kill and devour her. This grievous state of affairs continued for long and the *kinnaris* of flower-like beauty became daily more afflicted. At last they sought out the hunter where he was following the practices of religion upon the lofty mountain, and unfolded to him the tale of how the spider had spun his web and was devouring all such as fell into it. "Have pity upon us," they begged him, "and assist us by compassing the destruction of our enemy. If you gratify our wish, we will be your slaves for life." But the hunter made answer:—"I have taken the monastic vows and have abandoned my home in order to practise the observances of religion upon this lofty mountain. It is no business of mine boldly to dispute the victory with any creature. To do so would be contrary to the discipline of my order. I will not perform what you ask, for I fear lest calamity should overtake me." When they heard these words

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1. ไกรลาส.—"Fabulous mountain in the region of Himaphan." (Pallegoix). *Kelāso*, one of the principal peaks of the mountain chain of Himalaya, within the region of Himavanta. (Childers).
 2. กิณรี or กิณรา. Pallegoix calls these creatures "Wood-nymphs with a human body and bird's feet." *Kinnaro* (masc.), *kinnari* (fem.), a class of demi-gods, half human, half bird, in the service of Kuvera.

of the hunter, the *kinnaris* hastened into the forest, whence they returned, bringing with them a lovely lady, who visited the hunter in his dwelling and thus besought him:—"Do you have mercy upon me, sir, and I will consent to become your handmaiden for as long as my life shall last." On beholding this damsel, the hunter was lost in love for her and forgot his vows. Rising up, he seized a club, by the aid of which he attacked and slew the spider. Thereafter, he forsook the religious life and gave himself up to the charms of the fair *kinnari*.

"Thus did matters fall out in the old parable which I have been imparting to you."

At the close of this last story, the assembled birds all of them asked further:—"We beg of you to expound your fourth saying, namely, that a deed done with cruel intent may clearly be a source of benefit (to others.) We would fain remember the tale in this connection. Is it a good one?"

The cuckoo thereupon duly related as follows:—

The story of the
"pra" bird, the
stag and the
river-turtle.

"Once upon a time, there lived a "pra" bird who had for his close friend a stag,² with whom he was wont to wander at large in the forest. One day, these two animals, when traversing a high mountain path, came to a large pond into which they both of

1. မကူ၍. I have not been able to identify this bird. It has been suggested to me that it is, perhaps, identical with the မကူ၍ or green pigeon (*crotopus viridifrons*); but such can scarcely be the case since, from the extra details given in the prose version, the မကူ၍ would appear to be a night bird. (See Appendix).
2. ဂဏ်. The *cervus eldi* or swamp deer. Burmese "Thamin."

them resolved to plunge. Deep down in the pond out of sight there dwelt a river-turtle,¹ to whose ear the voices of the stag and the bird penetrated through the eddying water. Quickly and stealthily rising above the surface, the turtle observed the pair consorting amicably together and called out:—"Whence do you come, sirs, and why have you descended to this pond? You have not enlightened me, who guard this lofty mountain spot, to which I came more than ten years ago." To this the bird made answer:—"All creatures have recourse to water, to cleanse themselves from sweat. We are indeed fortunate to have come hither." So saying, he descended into the pond to refresh himself. On hearing the "pra" bird's words, the turtle pleaded as follows:—"I have long lived a solitary life and am lonely at heart. I am rejoiced at having met with you to-day and would fain offer myself to you as a friend. My intentions are honest, and I speak without guile. Should trouble or calamity assail us in any way, let us consult together (for our common advantage)." The stag and the bird raised no objection to this proposal. "But we must bind ourselves by an oath," they said, "in proof of our good faith and in confirmation of our resolve." So the three creatures immediately swore an oath in testimony of their honest intentions, whereupon they became united to one another in the ties of love and friendship. The turtle then said:—"I am very sad and troubled at heart, for hunters are wont to bring their hooks to this pond and to fish in it. Misfortune will on this account one day assuredly overtake me." The "pra" bird replied:—"I, too, am not free from danger.

1. ชะลอมน้ำ. *Chitra indica* (long-necked river turtle). (Pallegoix). Soft-shelled Turtle, *Trionyx*. (Flower, Notes on the Fauna of Siam in the Bangkok Directory.)

Snares are set for me in the tall forest, and, if I thoughtlessly alight upon them when in quest of food, I am lost beyond all hope of escape." The stag also said :—"I am in great trouble as well, for hunters lie in ambush and shoot at me. I have cross-bows and nets outspread to fear in plenty. Should I one day fall into a trap, it will be my death. We are all of us in exactly the same case, sirs. Come! I will unfold a plan to you. Should any one of us three fall into distress, let him who is so in danger at once think of the other two, who, on becoming aware of his plight, will immediately hasten to his rescue. In this way we shall assuredly escape the perils which threaten us." Having amicably agreed to this suggestion, the three creatures parted from one another at sunset.

"One day subsequently, the stag went out in search of food upon a high mountain and became entangled in a net which a hunter had spread across a path in the jungle. Unable to free himself and at a loss what to do, the stag remembered how his two comrades had undertaken to come to his aid in the hour of mortal necessity. His thoughts going out to his friend of the pond and to the "pra" bird, as had been concerted, those two creatures were filled with great uneasiness, as though a burning fire had laid hold upon them. "Eh!" they said, "something is surely amiss with our dear friend. He must be in some danger, as he foretold might happen." The turtle and the "pra" bird did not forsake their comrade the stag, but hastened through the forest, until they beheld him entangled in the net, which they bit through and so freed him.

"No sooner had this been effected, than the hunter arrived upon the scene, whereupon the bird flew on to a bamboo-clump. But the slow-crawling turtle remained on the ground, unable to effect his escape. In desperation, he concealed himself in the

brushwood at the edge of the path, where he was captured by the hunter, who was walking stealthily along from side to side of the road, in search of anything he might find. Rejoicing at his catch and intending to kill the turtle for a meal, the hunter slung him to a stick which he was carrying over his shoulder. The stag and the "pra" bird, however, did not abandon their friend in this contingency, but anxiously followed him through the forest. The hunter hastened on his way, till he came to a tree at the entrance to a cave where there was a pool of water. There he stopped, as the sun was already high in the heavens, and, setting the turtle down on the road by the side of the pool, he hastened to partake of food. The "pra" bird then flew out from where he had been hiding and, stretching himself on his back with wings outspread upon a fork of the neighbouring tree, pretended to be dying. So lying, he waited in silence for what the woodland hunter would do. The latter, being an old and very stupid man, imagining that the bird was on the point of expiring and desiring to acquire it, at once ran out and noisily began to climb the tree. When he perceived that the evil intentions of the hunter were diverted towards his friend the bird, the stag was indeed glad. Running out from the jungle, he approached the turtle and bit at the cord made from a creeping plant which served to bind him to the stick. When this had been severed, he took the turtle in his mouth and carried him to the pool, into which he cast him without delay. This done, the stag turned into the forest again. As soon as he had seen the stag disappear, the "pra" bird flew away from the tree, leaving the hunter discomfited and vanquished by reason of his own thoughtlessness.

"In this way, a deed done with mischievous intent may become a very source of benefit to others. So the tale has been told from of old, and I have remembered it and related it to you.

"As for your intention to appoint the kite your master, it does not meet with my approval. Pray consider this matter more coolly and at leisure. (In the meantime) I invite you to listen to the following story." 1.

So saying, the cuckoo recounted yet further:—

The story of the dishonest man and the secret of the mango-tree that would grow up in a day.

"There was once a young man who, after newly quitting the monastic order, incurred the penalty of his fault in not obeying the commands of his learned instructor. This ex-monk was formerly well-known to the people of Benares, in which city he had dwelt. He subsequently forsook his home and repaired in pursuit of knowledge to the jungle, where he met with an aged scholar, who lived by the side of a mountain path. Prostrating himself and raising his hands in salutation before the saint, the young man begged for permission to dwell with him, in order to receive instruction. The aged scholar replied:—"Learn from me, and I will show you a wonderful thing, namely, how to plant a mango-tree, so that in half a day it will bring forth fruit ripe for eating. But, should you afterwards be asked how this is done, beware of revealing the secret to any worthless or dishonest person. Not good, but rather evil, will

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1. Here again there is a hiatus in the metrical version which destroys the connection between the following story and the preceding portion of the text. According to the prose version it is at this point that the assembled birds resolve to elect the cuckoo as their chief. The cuckoo excuses himself and advises them to choose some one more suitable, who must not be "like the man who came to a bad end through not obeying his instructor." On being asked his meaning, the cuckoo then recounts the tale of the dishonest man and the secret of the mango-tree.

For the rest, the story is sadly confused in the metrical version. It is not the young man who had "newly quitted the monastic order" who incurred the penalty of any fault, but the vagabond to whom he revealed his secret. The prose version contains a more consistent account. (See Appendix).

result if you disobey me. Lay my words to heart." The Brahmin then showed the young man how the feat was to be accomplished, the latter remembering his instructions in every particular, so that, by dint of persistence, he was enabled to make successful trial of the experiment himself. Thereafter, being occupied with affairs of his own, he took his leave of the sage. At that same time, there was living a wretched fellow of base extraction, lustful and an adulterer, who came to the young man and wheedled his secret out of him. This low vagabond then boldly offered his services to the King of a great country, saying:—"I can plant a mango-tree, so that in one brief day you shall gather fruit from it." The Righteous One rejoiced greatly on hearing the vagabond and promised him:—"If it be as you say, I will maintain you in my service from henceforth." At these words, the base fellow proceeded to do as his instructor had taught him, confidently planting a mango-seed in front of the place where His Majesty was sitting.

"In a very short while, a tree grew up, bearing fruit ripe and fragrant and of an excellent taste. Stretching forth his hand and plucking fruit after fruit, the vagabond handed them to the Prince, who ate them and found them to his liking. The Prince then rewarded his new servant with gifts of cloth and of silver, at the same time asking him:—"Where and of whom did you learn this art? I would fain know the whole truth of the matter. Your skill is indeed great, young man." But the vagabond invented a false answer, saying:—"I acquired my art in all its completeness from a venerable teacher in a far-distant land. He has now long been dead." From that moment the low fellow's skill entirely forsook him, because he had lied to the King. Thus it happened that, when the Prince ordered him to produce another mango-tree,

his efforts were without result. Inflamed with anger against him,¹ the Righteous One commanded that he should be expelled from the palace and driven out beyond the confines of the city. Wandering alone in the jungle, the vagabond ultimately became the food of a savage tiger."

When they had fully heard the above instructive story as told by the cuckoo, the assembled birds agreed together, saying :—" We will raise this very cuckoo to the most honourable position amongst us, because of his ready wisdom and cunning. We will place ourselves under his powerful protection."

But the cuckoo excused himself. " Such is not my wish," he said. " There are birds in the forest in plenty. Choose for your chief the one who is most suited to be so exalted. My ambitions do not lie in that direction, for my powers and knowledge are not great."

The selection of
the garuda bird
as king.

At these words of the black cuckoo, the other birds were silent and fell to pondering. Some of them then said :—" We see the garuda bird² to be of great excellence. It is fitting that we should prostrate ourselves at his royal feet and ask leave to place ourselves under his tutelage. For his might is renowned, whereby he captures and slays the nagas in the lower world."³ The assembled birds

1. โกรธใจดังไฟกาลป. Literally, "angry like the cyclic fire." A *Kappa* (กาลป) is a vast period or cycle of time during which a world is completely destroyed, (by fire, water or wind), only to be renovated again.
2. พะยางกรวด.
3. "The Garudas are a gigantic race of birds, ever at war with the Nāgas," (Childers). The original has ปาตาล = Pātāla, the lower region where the Nāgas have their home.

agreed to this proposal and, hastening on their way through the forest, proceeded to cross Mount Hatsakan.¹

After three days, they arrived at the confines of the region of Himavanta, where they bowed themselves in respectful salutation before the garuda bird and awaited his commands. Looking out from his abode in the Simbali forest,² the fair-winged one³ beheld the crowd of waiting birds stretching as far as the eye could see. Flying down to them, he enquired:—"For what purpose have you come hither, sirs?" The crowd of birds bowed themselves down and explained their wishes to him, begging that he would grant them the favour (of his protection.) Hearing their request, the garuda bird was glad and thus addressed them with a smiling countenance:—"You would fain become my subjects, sirs, and I will receive you as such, in accordance with your desires. Now, do you return to your home and I will appoint a regent to keep continual guard over you in my stead." The fair-winged one then selected the "karawek"⁴ bird to be, after himself, the chief among the birds, whom he enjoined to obey, all of them, his representative's commands. Third after himself he constituted the eagle,⁵ whose duty it should be to decide petty

1. เสด็จขึ้นภู. Assakanno, one of the *kulaculas*, or seven vast concentric circles of rock or mountain which surround Mount Meru. (Childers).
2. ภูพาน ฉิมพาลี ที่สวนกนก. "Simbali, The silk-cotton tree, *Bombax Heptaphyllum*. *Simbalidaho*, name of a lake on Mount Meru, round which dwell the *supannas* (garudas) in a simbali forest." (Childers).
3. สุปันณ. Supanno; (fair-winged bird)—a Garuda.
4. กะรวะก. A "fabulous bird enchanting by his song." (Pallegoix). Childers has "*Karaviko*, the Indian cuckoo."
5. อินทรี.

disputes, whilst the tribe of vultures were appointed chiefs of sections to inspect and enumerate the community.

When the fair-winged one had given his orders to the assembled birds in this sense, they returned to the forest whence they had come. From that time onwards, they enjoyed uninterrupted felicity and were fortunate in all their comings and goings.

The story of the
"sai" bird and
the elephant.

In course of time, it chanced that a "sai" bird¹ had laid her eggs in the track of an elephant. For many days she had not ventured to go far away from them in search of food and, (whenever she did leave the spot), she would return in due season to sit upon them. So things continued with her in the forest for long. Now, there was a certain elephant who had taken up his abode in that same forest, through which he was wont to roam in quest of grass and leaves growing by the mountain side. One day, he happened to eat his way as far as the path (on which the "sai" bird had laid her eggs.) "Do not come in this direction, sir," the bird said. "My eggs are concealed here upon the ground," But the elephant, being of an evil and angry disposition and untroubled by a conscience, persisted in holding straight on his course, feeding as he came. Ignoring all the remonstrances of the "sai" bird, he trampled her eggs to pieces in his arrogance. Flying on to a "rang"² tree, the bird thereupon cursed him thus:— "Vile wretch, I will be even with you. You shall not escape the fate which will follow you to your destruction." Then she flew through the jungle to the place of the "karawek"

1. นก ไก่. This is also a bird which I have been unable to identify. It has been suggested that it may, possibly, be the hoopoe. That it is not a large bird is clear from the prose version of the subsequent story of the vulture who married the "sai" bird's daughter. (See Appendix).

2. ไม้ รัง. *Shorea robusta* or *ebtusa*.

bird, the first among the feathered tribe, to whom she unfolded her tale. "I had been searching for food alone in the tangled jungle, without meeting with a single friend or acquaintance, when I was taken with the birthpains. Being unable to return, I laid my eggs in the track of an elephant in the middle of the path. A bold and violent elephant came along and trampled them into dust, without heeding my remonstrances. Replying to me with violent and boastful words, he has deliberately killed my offspring this day. Pray show pity upon me and protect and help me." The "karawek" bird was incensed on hearing this complaint. "This elephant is a great bully and does not fear me," he said. Then he ordered the vulture to go quickly and to peck out the eyes of the elephant, thus reducing him to the extremity of distress. The vulture received the command, and, taking his leave, sped over hill and dale through the forest, until he saw the elephant feeding at his ease in his own place. Having previously concealed himself, the vulture sprang forth and pecked out both the eyes of the animal, who was left blind and unable to seek his way. Aimlessly he wandered about in quest of food on the edge of the forest, in sore trouble by reason of the sin which he had committed. But the "sai" bird, bent on revenge, followed him to where he was stumbling on his road in the wood, ignorant of where he was. Seeing him thus, she spoke to her friend, the frog:—"Should the great elephant come near the swamp in which you live, do you call out to him. Since he is sightless, he will assuredly think that there is a jungle path in front of him and will blindly make for it." The blind elephant (chancing to come that way), the frog, on being so apprised, called out to him in resonant tones, hearing which he allowed himself to be deceived and, proceeding in the direction of the sound, fell into the water. Thus did he encounter

destruction, according to the old tale.

The story of the
thrushes whose
eggs were laid
by the sea shore.

At that time there were living also a pair of goodly thrushes¹, a bold couple, husband and wife. Being pregnant and near her time, the hen-bird said to her mate:—"Where is a good place in which to lay my eggs? Do you hasten to satisfy me by fetching grass wherewith to make a nest which shall provide us with a suitable lodging." The husband replied:—"For what reason are you so anxious, my dear? Do not worry about a nest at all, since it is a useless and tiring waste of strength to bring grass for constructing one. When you are about to lay your eggs, do you proceed to the sea-shore for the purpose. That is a better plan and one which entails no labour." To this the wife made answer:—"Should a storm arise, the waves will dash against our offspring and destroy them." But the husband said:—"Do not resent my proposal. Should disaster befall us on the strand, I will allow the God of the Sea² no rest and he will of a certainty be obliged to restore our children to us again." So the pair hastened to the water's edge, where the hen-bird scratched a hole in the sand in which she secreted herself and laid her eggs. The cock bird used thereafter to go out in search of food by the wayside, returning in due season to the comfortable home (which his wife had fashioned) by the shore. But

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1. นกปรอด. I cannot ascertain the precise name of this bird, which is a common one in the neighbourhood of Bangkok. For want of a better term, I have ventured to call it the thrush. Mitchell (Siamese-English Dictionary) defines the นกปรอด as a "small fruit-eating birdlike a thrush." Another authority describes the bird to me as follows:—"Size of a thrush; yellow beak; greenish body; grey eye, size of that of a thrush."

2. มหาสมุทร. The Ocean, personified.

at last there came a day when ruin overtook these birds ; for, with a sound of confusion and tumult, a wind arose which lashed the ocean into fury. Great billows beat against and up the beach and the eggs of the thrushes were swept down into the deep. Bereft of thought and uncertain what to do, the terrified pair had fled before the waves ere they had time to rescue their offspring. Bewailing the latter, the hen-bird said :—“The penalty for our past misdeeds is indeed overtaking us to our destruction and there is no escape from it. That plan of yours was in truth a fine one, my husband.” But the cock-bird replied :—“Grieve not, but wait and see what will now happen.” Moved to extreme wrath and indignation against the God of the Sea, he repaired immediately with his wife to the “karawek” bird, who filled the office of Chief Minister. To him the pair unfolded the story of the wrong which had been wrought upon them from afar, begging him to take pity on them upon this occasion. When he had heard their exact account of what had happened, the “karawek” bird cried out, as it were on fire with anger :—“Fie upon you, God of the Ocean. I will forthwith present myself before my lord the garuda bird and induce him to engage in combat with you. Great though you may be, you will assuredly not withstand his power. For my lord is a bird of might.” So saying, he betook himself, together with the two thrushes, to the abode of the mighty and fair-winged one in the Simbali forest. Entering the royal presence, and bowing his head, the “karawek” bird unfolded his tale, adding nothing to the truth, but saying :—“These thrushes had gone out to seek for food on the slopes of a mountain. Being pregnant, the hen-bird descended with her mate and laid her eggs at the water’s edge. But the fierce and oppressive God of the Sea caused billows to arise which overwhelmed the eggs and swept them away. All in

vain did the parent birds seek for them on the shore. This tyrannical Ocean is without fear or shame. Will my lord take note of these tidings?" The garuda bird was roused to fury, as though he had been pierced by some deadly arrow. Flapping his wings, he cried:—"Good! We shall see! The God of the Sea and I will engage in combat." So saying, the royal and fair-winged one hastened through the tall forest, crossing mountains and rocks, until he came to the shore of the Ocean. There he made known his presence in so terrible a voice that the waters trembled to their depths and, when he flapped his wings, they were near to being consumed. The God of the Sea was aghast when he heard the kingly garuda bird. On fire with anxiety, he fell from his throne of glittering gold. "What danger is this which approaches?" he asked. Then, rising up from the bottomless depths, he beheld the fair-winged one in all his miraculous might. Approaching near, the God of the Sea enquired softly:—"What is it which has stirred you to anger, my lord? Or on what business have you come hither? Vouchsafe me a word in answer. Be not wrathful, but resolve my doubts and tell me what is amiss." The fair-winged one replied:—"One of my birds having come and laid her eggs by the edge of these great waters, the waves rose and overwhelmed them and they disappeared in the flood. Those eggs you must restore quickly; otherwise, I shall be greatly wroth and shall punish you, without respect for your person. All birds in this place are my subjects." When he heard the words of the garuda bird, the God of the Sea called his fishes together and thus commanded them:—"Whoever among you is in possession of the eggs of the most worthy thrush let him return them at once." Then a great fish, which had swallowed the eggs, hastened to vomit them out again, whereupon the thrushes, rejoicing at the recovery of their offspring, returned

to the forest once more. Mounting into the air, too, the kingly and fair-winged one quickly attained to his abode. From that time forth, he dwelt in peace, whilst the company of birds enjoyed a long period of happiness.

The story of the vulture who married the daughter of the "sai" bird.

In course of time, it chanced that the chief of the vultures had ascertained that the "sai" bird had a lovely daughter. "The "sai" bird cherishes her in his nest," he said to himself. "No one has been to seek her hand, for her father will not yet allow her to take a husband. By what means can I obtain her for myself? Since I fear the voice of scandal, I must contrive to send some vulture advanced in years and versed in the usages of honourable parlance duly to ask for her in marriage. So will my purpose assuredly be accomplished." Next morning, accordingly, he gave his commands to an aged vulture, saying:—"It is my purpose to despatch you humbly to implore from the "sai" bird his daughter's hand (on my behalf). See to it that you succeed." The aged vulture received this order with gladness. Hastening forth, he came, in a short while, to the edge of a forest where the "sai" bird had his dwelling beneath the shade of a tree. Entering the presence of the "sai" bird, he made known his purpose. "The chief of the vultures, my master, is sad at heart and lies plunged in meditation. He has sent me hither in the hope that, through me, his wishes may be fulfilled. I invite you, sir, to consider the friendly proposal (which I am about to make)." Then he besought the hand of the "sai" bird's daughter in the precise terms which his master had enjoined upon him. "We are willing to abide by what you think best. Is there any hindrance to our plan?" The "sai" bird replied:—"I must first consider your proposition in all its bearings. But I think that your master's desires may be gratified and that, after a time, his

suit may be successful." When this interview had closed, the aged vulture returned to his lord and made known to him what had passed, exhorting him to rouse himself and to hasten his preparations. The "sai" bird, for his part, took counsel with his wife, who agreed to the suggested match. So, having fixed upon an auspicious day, they united their daughter in marriage to her suitor. But she, when she had gained the vulture for a husband, was like to die of grief on account of the great stench of carrion which hung about him. Nightly did she ponder over her trouble, until one day the vulture said to her:—"My darling, for a whole year I have been wearying of our nest. My mother is old and dwells far away. She may be ill, for all that I can tell. I know not, indeed, if she be alive or dead and my mind is filled with all manner of misgivings, It is my purpose, fair wife, to hasten with you to visit her for one night (in order that I may have news of her.)" Hearing this, the "sai" bird's daughter was moved to indignation; but she reflected that it would be unwise to oppose her husband, lest he should become angry. So she feigned compliance and answered him:—"I have no business to detain me. If you go, pray take me with you, that I, too, may see the confines of Himavanta." Next morning, therefore, at break of day, the vulture led his wife forth into the forest. Crossing mountains and streams, ere long they arrived at the nest of his people. Having made obeisance before the mother of her husband, the "sai" bird's daughter, being anxious to escape and to return once more to her home, urged her mate to depart again. On their way back, however, they stopped by the bank of a river and the misshapen vulture went down to the water's edge. There he saw floating the body of a dead dog, at the flesh of which he proceeded to tear and to devour it. Seeing this with her own eyes, his mate knew that her husband was unclean. His meal

being completed, the vulture, refreshed and glad at heart, hastened back with his wife to their dwelling in the jungle, whither they arrived as the sun was setting. Then the "sai" bird's daughter sought out her mother, to whom she unfolded her story, concealing nothing of the truth. "My husband is indeed depraved," she said. "I have seen him go down and devour the body of a dead dog which was floating down by the edge of a stream. Was ever such a spouse as mine to be found? Would that I were dead! I loathe his vile and stinking person." But her father answered her thus:—"It is not good that you should live together, lest harm should befall. To-morrow morning, we will make haste to seek out our lord and will relate to him the tale of the deception which has been practised upon us." The three unhappy "sai" birds passed a sleepless night, the parents consulting with their dearly-loved daughter as to what steps should be taken to remedy their distress. At the first dawn of day, the three of them repaired to the nest of my lord the "karawek" bird, the glorious chief minister. Before him they laid their whole complaint as to the arrogant conduct of the vulture. The "karawek" bird, that noble minister, was greatly angered. "The presumptuous vulture has behaved like a slave," he cried. "It is not fitting that this couple should be wedded to one another. He must be chidden and restrained for his own improvement." Then he gave this order to the sparrow:—"Go and inform the vulture of what we have spoken. Hasten to summon him to our presence without delay. We would question him with regard to this affair." Hearing himself so commanded, the sparrow did not tarry, but flew away through the forest to the nest of the vulture, to whom he duly delivered his message, saying:—"The Chief Minister bids you to his presence." Ignorant of what might be afoot, my lord vulture enquired:—"What think you is the purpose

of this summons? Pray tell me clearly, that I may be warned in time ere I seek the master's presence." But the sparrow answered :—" I cannot tell you, for the master (merely) employed me as his messenger. Do you make haste, sir, I beg of you. If you delay over long, he will be angry and you will incur punishment." Not knowing what his fate was to be, the startled vulture quitted his nest with all speed and flew rapidly to the borders of Himavanta. When the sun's rays were high in the heavens, he reached the abode of the "karawek" bird, the first among the feathered tribe. The "karawek" bird then declared the truth to him in every particular, saying :—" You have been united in the close ties of marriage to the daughter of the "sai" bird. Yet, since the two of you are birds of a different kind, it is not fitting that you should love one another. You must break with your wife and cease to associate with her. We consider that you have acted contrary to established custom." The vulture did not venture to disobey this injunction, for he feared lest he should be brought to ruin and shame (if he did so). So he restored the "sai" bird's daughter to her father and she dwelt in happiness from that day forth.

The story of the two devas, Loka Brahma and Deva Brahma, and of the eight riddles.

At that time there were two devas, one of whom was the guardian of a high mountain who had never been careful to observe the precepts of religion. Loka Brahma was his name. The other bold deva was strict in the observances of religion and of almsgiving and was named the lord Deva Brahma.¹ His great might extended to every region and he

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1. เทพพรหม (Deva Brahma) and โลกพรหม (Loka Brahma) appear to have been two divinities who presided over the world at the beginning of things. The former represented the principle of good and the latter that of evil.

abode in a celestial mansion beyond the forests upon Mount Meru. This angel was inflamed with anger against Loka Brahma. "I will put an end to him," he said, "since he observes not the holy rules, but despises religion, and goes about killing his fellow-creatures. I must needs satisfy myself by destroying him. Why should I spare this wicked deva? I would fain ask him certain riddles, and, should he return me false answers, I will slay Loka Brahma in punishment for his impiety." So thinking, he set forth from his golden mansion and proceeded on his way through the tall forests. When Loka Brahma saw him coming, that bold deva descended and saluted him with joined hands. Deva Brahma then said:—"Sir! You are the mighty lord of these forests and I have come hither that I may hold converse with you and ask you for honest replies regarding certain matters. Eight riddles were propounded by the ancients. Do you solve them quickly, if you can.

"The first riddle is this:—What rule should human beings follow in the conduct of their loves?

"The second is:—When partaking of food, in which direction should a man turn his face?

"The third is:—When relieving nature, towards which quarter should the face be turned, deva?

"The fourth is:—What is the proper conduct to follow when, at the hour of night, a man retires to sleep with a woman for his pleasure? Explain to me, sir Deva.

"The fifth is:—What course is to be followed regarding the clothing of the person, both by day and by night, in order that we may prosper in body and in mind and that no mishap may come to vex us?

"The sixth is:—At sunrise, where does the virtue of the human body¹ reside? Tell me how a man should then cleanse himself, that he may be freed from blemish.

"The seventh is:—From midday till afternoon, by what means is the virtue that dwells within us to be served?

"The eighth asks, what is that precept of universal application, (the observance of which) preserves Bráhmaṇas² and ordinary mortals, the nagas and the race of garuda birds and all the angelic powers alike³.

1. ศิริ ที่ ปายา. Also referred to subsequently as ราช,

or simply as ศิริ. Literally, splendour or glory (of the person). The expression is a difficult one to render in English; it would seem to denote the inherent virtue or excellence of the individual. As will be seen, this attribute is regarded as residing now in one portion of the human body, now in another, according to the time of day. Certain rules of conduct are necessary for its preservation, and the prose version shows that to elicit these is the object of all the eight riddles propounded by Deva Brahma. The prose version speaks of an

angel or deva in connection with the ศิริ or ราช,
(เทวดา คือ ศิริ, เทวดา แปล ศิริ). See Appendix.

2. พวาทมณา. Bráhmaṇa—an Arhat, or one who has attained final sanctification. (Childers).

3. The language of the Siamese original is here obscure. The eighth riddle is stated by Deva Brahma

as follows:—ข้อ แปล ท่าน ว่า สำหรับ กับ โลก
ย่อมรักษาพวาทมณา แด่มนุษย์ ทั้ง นาค ครุฑ

เทวดาทุกทิศ. I offer my attempt at a translation for what it is worth. The statement of the eighth riddle in the prose version is no clearer:—

คำรบ ๘ ประการ อยู่ สำหรับ โลก นี้ แด่ท่าน อยู่

"Answer me, I pray you, the above eight riddles, which have been asked from of old."

Loka Brahma replied :—" I am not learned in the Law and cannot remember ancient maxims. I have not learnt from any instructor the solutions of the eight riddles which you have propounded. "

When my lord Deva Brahma heard this, he was more incensed than ever against the guardian angel of the mountain. " If you do not solve them correctly, " he said, " I will slay you. "

Loka Brahma thereupon was greatly afraid and his heart was consumed within him, as it were by fire. " If I acknowledge myself to be at fault, " he thought to himself, " however hard I may pray for my life, yet my lord will not listen to me. " Then he spoke as follows :—" I crave time for reflection. I do not seek to evade you ; but I would fain consult with all who are of my house. At the end of seven days I will give you the answers. Should I not satisfy your demands, then may you kill me and despatch me to the world of spirits. "

At these words, the kingly Deva Brahma was glad at heart. Having agreed to the (evil deva's) request, he quitted that lofty mountain and, putting forth his power, rose into the air and repaired to his delectable mansion.

But the deva Loka Brahma returned to his dwelling overcome with grief. Sad and sore at heart, he pondered for two days, at the expiration of which

รักษา โทท ทั้งปวง ท่านจงวิสดัสนา ไป ให้เราฟัง
ในกาลบัดนี้ เทอญ. All of which sounds more
like a reference to the riddles which have come
before than the propounding of a fresh one. A
sentence must have dropped out.

he left his home and stole forth in search of a solution to the riddles, but without success. Unhappy and afflicted, he wandered aimlessly about, meeting with no one (who could enlighten him), until six days had elapsed. Then, observing a great tree before him as twilight was falling, he mounted into it and took shelter there, perplexed and losing all zest of life to such an extent that sleep forsook him.

Now Loka
Brahma learnt
the answers to
the eight riddles.

Now, an eagle chanced to have her lodging in that same tree. (When Loka Brahma mounted into it), she had gone out in quest of food, leaving her offspring in her nest, and had not yet returned. Her search being fruitless that day, dejected and anxious on account of her darling children, she came back to her home at the close of evening. Her little ones thereupon asked her:— "How is it, mother, that we see you bringing nothing for us to-day? From morning till night, we have not had rice or water or meat or fish, be it ever so little, and we are disappointed." The mother bird answered:— "My heart is almost broken. I have searched for food along the sandbanks in the river, but have not found one single thing to bring back wherewith to sustain your lives. To-morrow, however, good fortune will assuredly be ours and we shall, beyond all doubt, feed upon a human body. For the excellent and mighty Deva Brahma has asked for the solution of eight riddles from Loka Brahma, who has requested time for reflection. If he cannot give the required answers within seven days, at the most, he is to be put to death. The seven days will be completed to-morrow and Deva Brahma will then slay him." (Hearing this,) the young birds enquired:— "How say you, mother? Make us acquainted with this matter, we beg of you. Why should the Glorious One kill the mighty lord Loka Brahma?" The mother bird replied:— "The royal

deva Loka Brahma is unable to solve correctly the eight riddles contained in the sacred writings from of old. When asked by the lord Deva Brahma, he could not give the answers, but undertook to furnish them within a period of seven days. (In the meanwhile), he has been visiting all the devas of the zodiac, but without finding any one to solve the riddles for him. To-morrow the seven days will be ended and he must be slain." On receiving this explanation from their mother, the young birds desired to know what these eight ancient riddles were. " Help us and tell us for our understanding," they begged. But the mother bird answered gently :— " Do not ask me. This is no matter for us unreasoning creatures to unravel." Her young ones, however, spoke coaxingly to her and persisted in their enquiries until dawn was near to breaking. Unable to resist longer, the great eagle then stated the riddles as follows :—

"The first is :—What rule should be observed by men in the conduct of their loves ?

"The second is :—When partaking of food, towards which quarter should the face be turned ?

"The third is :—Towards which quarter should a man turn his face, when performing the functions of nature ?

[The Deva could not answer].

"The fourth is :—What is the proper conduct to follow when sleeping with a woman ?

"The fifth is :—During the night time, what course should be followed regarding the clothing of the body ?

"The sixth is :—In the early morning, where does the virtue of the human body⁴ reside ?

“The seventh is :—Where does the virtue of the human body reside at mid-day ? [The Deva did not know].

“The eighth enquires, what is the first of all precepts, inasmuch as sorrow and grief are man’s daily portion ?” [Loka Brahma here confessed his ignorance].”

(At this point), the mother bird paused to reflect and seemed about to offer a further explanation. So the young birds addressed her thus :—
“Reveal the whole of these matters to us fully, mother, we pray you. Declare to us the solutions to the eight riddles which you have propounded.”
The mother bird then replied :—

“To the first question the answer is :—All who are included within the cycle of transmigrations should refrain from carnal desire on the eighth and fifteenth days (of the waxing and the waning moons), which are holy days,² and they should similarly restrain themselves during the festivals of Songkran³ and Trut Sat.⁴

“The answer to the second question is :—When regaling one’s self with food, the face should be turned towards the East.

1. The original is here again obscure :—แปลฉันท่าน
ว่าอะไรใหญ่ในโลกนี้ ทุกข์แต่ โศก ชนม์ ทุก
ฉันฉันมีอยู่.

2. วันพระ.

3. สงกรานต์. The Songkran festival marks the beginning of the old Siamese Solar year and is observed at the time when the sun passes from the Zodiacal sign of Pisces into that of Aries (about April).

4. ตรุษสารท. Trut Sat is the Autumn festival, which occurs at the end of the tenth Siamese month.

"The answer to the third question, my dears, is this:—When performing the functions of nature, the face should be turned towards the forests of the West.

"Fourthly, the man who seeks enjoyment in the embraces of a young damsel should make her lie on his left-hand side and should restrain her from passing over his feet.

"The answer to the fifth question is:—On retiring to rest at night, it is a meritorious thing not to neglect the body. Do not, therefore, strip the clothes from off your person. Everyone should remember this precept.

"The answer to the sixth question is:—In the morning, the virtue of the human body resides in the face, which should then be washed with water from the river, that the person may be cleansed.

"The answer to the seventh question is:—At mid-day, the virtue within us passes down into the breast. At that hour, all men should proceed to bathe themselves.

"Eighthly, when we retire to rest, the virtue within us resides in the feet, which it is well, therefore to wash at night. So shall we be happy, and our griefs will be dissipated, though they be greater than mountains. We shall ever rejoice together such time as we care for the indwelling virtue of our bodies." 1.

(When the mother bird had concluded, one of her offspring said:—"I have a story to tell. Do you listen, mother, for it is an excellent tale." Then the young bird related to her as follows:—

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1. A comparison with the prose version shows another hiatus here. See Appendix for the circumstances connected with the recital of the two following tales.

**The young
eagle's story of
the dishonest
servant who
stole from the
rich man, his
master.**

“There was once a certain man who had lived in the direst poverty and who, his fate having overtaken him, was on the point of death. This man had a dearly loved son, whom he called to sit beside him during his last hours and whom he instructed thus:—“My son, I am about to die and to leave you. Do you conduct yourself carefully and keep yourself from evil. If any man is charitably disposed towards you and assists you, you must set yourself to return the favours which he may manifest towards you. Be not base, but constant in gratitude.” After his father’s death, with this exhortation in his mind, the son wandered forth in pitiable and shameful plight. Unthinkable distress and want in every form, both of food and of lodging, were his portion, until at last he found shelter in the house of a rich man. There he abode for long in joy and in great comfort, industriously performing the work (of a servant). One day, the rich man called him to sit by his side and thus benevolently addressed him:—“To-morrow, I intend to entrust you with the silver and the gold and all the other articles which you see here and to send you out from this city with them, to pursue your way through the forest, until you arrive at the capital of the Kingdom of Kalinga. There you must sell my diamonds and my sapphires and the whole of my merchandise.” The young man accepted this mission with ready obedience and hastened away to make his preparations. Next morning, having partaken of a hurried meal, he collected carefully all the various articles of merchandise, the diamonds and the sapphires, and, having arranged them in loads, set out upon his journey, thinking to himself:—“Every one of these valuables is now in my possession. When I have traded with them and acquired treasure to the value of ten thousand pieces or so, I will restore nothing to the rich man.” So reflecting he smiled with inward satisfaction. After fifteen

days spent in traversing the forest, he came out upon the fair city of Kalinga and sold his precious stones and the whole of his merchandise within that dominion. Thereafter, he did not return to his own city, but, his intentions towards the rich man being dishonest, proceeded to dissipate all the treasure which had come into his hands. Then, when nothing was remaining, he fell into distress and lacked even food wherewith to satisfy his hunger. He was obliged, in consequence, to go back to the house of the rich man, to whom he confessed his fault. But the rich man reviled him, saying:—"Oh! Shameless and evil-minded one! You are a dishonourable cheat and scoundrel. Am I to be rewarded with such base conduct, who have loved you and showered kindnesses upon you?" Then the rich man ordered his slaves:—"Take this black-faced creature and cast him into prison, that he may speedily realise (how great has been his offence)."

"Thus, because he would not follow his parent's advice, misfortune came upon that young man and he endured imprisonment for the rest of his life, as a punishment for his dishonesty."

(When the young eagle had concluded his tale), the mother bird made answer:—"I will tell you another story to illustrate the same truth. Do you listen and remember, dear child.

The mother eagle's story of the wagtail and the kite.

"There was once a wag-tail" who lived in the forests of Himavanta and who, when about to die, similarly imparted such advice to her child as would keep free from blemish those who bore it in mind.

1. ³ ਅਗਲੀ . Another bird which I have not been able to identify. According to one authority, it is a kind of wag-tail. Another thinks it may, possibly, be the ground-lark. I have ventured to call it a wag-tail. Perhaps it is the *Limonidromus indicus*

Being very advanced in years, this bird was continually thinking of her dear offspring with anxiety, as, on account of his tender years, he was ignorant how to procure a living for himself. "There will assuredly be enemies to vex him," she said to herself, "and I am old and cannot escape from death." So reflecting, she called her son forthwith and hastened to exhort him as follows:—"I fear for you on account of your tender age, since you do not know how to find a living in the jungle. Your chief care should be to dwell within the shade of some tree. Though the kite or the crow may come that way, they will not see you there, as you will be sufficiently screened from their view. Do not venture forth and idly scratch up the ground in search of food. (Should you do so), disaster will inevitably befall you." Having faithfully committed this advice to memory, the son entered within the borders of the forest in quest of food. After a long time had elapsed, the mother bird died; the wag-tail, her son, continued, however, to bear her instructions strictly in mind and did not fail to observe them when going into the jungle. But at last, one day, forgetting himself, he left the cover of his tree in idle search of a meal upon the edge of the wood. A large kite happened to be flying past at the time and, pouncing upon the wag-tail, carried him off, holding him firmly in his beak in the anticipation of making a repast off him. On coming to his senses, the wag-tail cried:—"I have erred in forgetting my mother's advice and must now pay the penalty, even to the losing of my life." The kite who had carried

(Forest-Wagtail), which, according to Oates (Fauna of British India, Birds, Vol. II), is met with in Siam, "is found in well-wooded parts of the country and frequently runs about under the shade of trees." This tallies with the mother-bird's advice to her son that his "chief care should be to dwell within the shade of some tree."

him off and was bearing him along in his beak, in the meantime, held upon his way. Hearing the wag-tail complain that he had forgotten the advice of his mother, the kite replied :—" Since that is so, I will release you. On reaching your native earth again, little bird, do you bear carefully in mind the words of your parent. In that way you may, perhaps, save your life." But the kite thought to himself :—" He will never be able to escape me. Though I let him loose, he will not go very far." So he flew down with the wag-tail and released him. Rejoicing greatly, the latter ran off and, observing a crevice (in the ground), concealed himself in it before his captor had had time to see or to think. Thus the kite was disappointed of his meal.

" But the youth who was sent on a mission by the rich man did not call to mind the wise counsels of his mother. He was consequently imprisoned as a punishment for his folly and disobedience."

In the relation of the above stories the mother eagle and her children found a solace for their troubles until, wearied out, they fell asleep in their nest.

Conclusion of
the story of
Loka Brahma
and Deva
Brahma.

(During all this time), Loka Brahma, the royal deva, had not slept, but had sat up in the tree listening to the eagle as she expounded the riddles to her beloved children. Committing all eight of the solutions carefully to memory, the deva was glad and said :—" I shall not die. To-morrow we shall see what we shall see." When the morning beams of the sun were lighting the world, Loka Brahma left the tree and, putting forth his powers, reached his abode on the edge of the mountain, where he awaited the coming of the royal Deva Brahma. The king of the angels arose from his couch with the red rays of the sun, bent upon his deed of destruction. " This time," said he, " we shall see how Loka Brahma will fare. If he does

not return me straightforward answers to the riddles, I will slay him and send him down to the world of ghosts." Then seizing his sword, he put forth his powers and, leaving his mansion, flew through the air until he saw the guardian angel Loka Brahma established upon an overhanging rock. Approaching Loka Brahma, he asked him :—" Why are you sitting thus dejected and sorrowful ? What solutions have you found, after reflection, to the eight questions which I put to you ? The period of respite upon which you fixed expires to-day. How is it that you are silent ? " Thereupon Loka Brahma expounded the riddles correctly in every respect, in accordance with the explanation which the eagle had given to her children. Hearing this, the mighty Deva Brahma rejoiced exceedingly and, his anger being appeased, he spoke as follows :—" Loka Brahma, do you remember what you have just uttered. So will you acquire merit in the future." So saying, the lord Deva Brahma put forth his might and quickly returned (to his abode) through the air.¹

The story of the young man, the white elephant and the magic bone.

Long after this, it chanced that there was a certain rich man who was greatly troubled on account of his son. " I am very old," he said, " and, before many days are over, I must die. Since my child is a wilful lad,² I must admonish and

1. The prose-version ends here with the story of Loka Brahma and Deva Brahma. The following tale has evidently been included in the metrical version as a later addition. It has no apparent connection whatever with the Book of the Birds proper. As will be seen, it is not related by a bird, nor does a bird figure in it in any way.

2. ลูกเขนมันไม่ใคร่เขาค้อน. I learn that this metaphor is taken from an ore which, in the process of smelting, obstinately refuses to give up its metal.

Of such an ore it is said ไม่เขาค้อน, " it will not take the charcoal," meaning, presumably, that it will not yield to treatment by fire.

instruct him." Then he called his boy to his side and set himself to instruct him in the time-honoured way, saying :—" My son, I am like a tree that is near to the river bank and I can see no escape from death. When I am gone, do not delight in evil and offensive courses, as before. Should you enter the royal service, be not stupid, but place yourself under the protection of the Highest, my child. Entrust yourself to him and let him employ you always. Obey my counsel, and in course of time you will benefit." The youth listened to these words of his father and bore them carefully in mind. Subsequently, his father died and he wept for him long. Then, having performed the funeral rites (for his sire), he abandoned his worldly goods and set out upon his travels, mindful of the old counsel impressed upon him by his father, that he would benefit by placing himself under the protection of a great lord. But he could find no very high master, saving only the white elephant in the royal palace, who was both great and fair to look upon. Besides him, there was no other whom he could see. So, having quickly made his decision, he visited the keeper of the white elephant in the great stable and earnestly besought (employment there), in accordance with his father's behest. The elephant-keeper sat and listened to him with a smile of inward satisfaction. " This fellow must be mad," he thought. " If I delude him, I shall be able to make use of him for many days for the purpose of fetching grass and carrying water." Then, to achieve his end, the elephant-keeper spoke as follows :—" My lord elephant here is indeed a great lord and I live happily under his protection. He is feared by the people everywhere." Thinking that he had attained his object, the rich man's son went to live with the elephant-keeper, working hard and helping to carry (grass) and to draw water. Every day he went up to the elephant and washed the animal, so that the

keeper extolled him, saying : — “ This is an excellent lad. He is strong and industrious and never flags.” One day, when newly recovered from “ must”, the elephant saw the youth approaching to tend him. It so chanced that the old head keeper was then absent in the jungle. The elephant said : — “ You are of a very kind disposition, sir. I would fain employ you for once on a mission to my distant home.” The rich man’s son replied : — “ My lord, I came hither in order to place myself under your protection and for the sole purpose that Your Highness might become my master. If you have any business in hand, be pleased to employ me on it forthwith.” “ I wish to send you into the forest,” said the elephant, “ to visit my family and relatives. I know not if they are ill (or well), alive or dead. Do you go forth and enquire.” The rich man’s son then made answer : — “ Sir, if I meet with those elephants in the forest, will they not kill me? How think you?” The fierce elephant thereupon vomited up a magic bone,¹ which he gave to the youth sorrowfully and with tears of regret, saying : — “ Take this with you, sir. It will protect you against the onslaughts of elephants. When the keeper returns, do not tell him of this. Obey my instructions.” The rich man’s son took the magic bone and hastened out of the city to

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1. ^๑ผาญพรยาขำร้ง ยรต กั ยรค ทค. The ทค appears to be a magic substance which renders the possessor of it immune from danger and invulnerable. It is said to exist as a bone on rare occasions in animals and in men (in the latter case it is to be found in the roof of the mouth). It is also said to lie concealed sometimes as a hard substance within the nests of white ants. It can, apparently, be passed from hand to hand without losing its virtue. In the present case, the elephant brings the ทค up from some portion of his interior economy.

the jungle. Crossing hills, he pursued his path among the mountains until nightfall, when he stopped and sought shelter by lying down in the shadow of a tree. At break of dawn, he hurried on his way again and so continued, alone, for fourteen days.

(At last) there approached the youth a herd of wild elephants who were feeding in the forest upon bamboo-shoots, which they were breaking off with a crashing noise. Coming upon him and taking him for some stray animal, they charged him with shrill trumpetings. The rich man's son, however, did not fly as they drew near, but held aloft the magic bone which the white elephant had given to him. No sooner did they behold it, than the wild elephants stopped short in surprise and asked him :— " Whence did this thing come ? Pray tell us the whole truth of the matter." The youth made answer :— " My lord the white elephant has sent me hither." Hearing this, the herd understood, (for the white elephant was related to them), and they all of them united in questioning the young man as to their kinsman's whereabouts. The youth replied :— " My lord the male white elephant lives happily in pleasant quarters. But he is obliged to remain in his stable within the city and is on that account to be pitied." Having delivered himself of his story, next morning, when the dawn was lighting up the world, the rich man's son took his leave and returned to the white elephant, to whom he related all that had occurred. Recognising from his tale that he was speaking the truth, the white elephant conceived an affection for him and said :— " Out of your love for me, you have been at pains to go into the forest and to endure bodily hardships. This magic bone is of great excellence and I will make you a present of it. Do you accept it and your ambitions will be gratified. Enter the service of the King and utilise it in effecting the capture of ele-

phants who are ferocious or on "must." You will not acquire dignity by remaining here. Though you set yourself to live under my protection till you die, you will achieve no great distinction. Hasten, therefore, to remove yourself far from my sight." At these words, the youth sorrowfully bowed his head and prostrated himself before the white elephant.

Conclusion.

The above are tales which were told of old by our fathers, whose words see to it that you remember.

THE END.



APPENDIX.

Principal differences between the metrical and prose
versions of the "Paksi Pakaranam."

The prose version opens with an irrelevant account of how the company of *rishis*, sages and devas repaired to Vishnu (พระพรหม), in order to obtain from him the gift of long life. Vishnu in his turn conducts them to Siva (พระอิศวร), who gives them to drink of the elixir of life (น้ำอมฤตย์), thereby conferring upon them length of days. The above account is followed abruptly by the commencement of the "Book of the Birds" proper:— "At that time the whole race of birds.....met together in that place in council," etc.

PAGE 13. The story of the two swans, the tortoise and the cunning jackal.

The prose version assigns names to the two swans:— Suvanna Ratana (สุวรรณรัตน), and Panbadit (ปณพทิต).

PAGE 16. The story of the crows who tried to drink up the ocean.

According to the prose version, the two crows lived in a tree near a port on the frontiers of the territory of Benares. Offerings were made to the guardian angels of the sea by the relatives of sailors whose return was overdue, in order to ensure their safe arrival.

PAGE 17. The story of the unmannerly crows and the astrologer's revenge.

The prose version states that the garden to which the astrologer had repaired was situated in เมืองสาวัตถี, (Savatthi, name of a town in India, the capital of Kosala.—Childers).

PAGE 20. The story of the parrot who obtained a mango from the forbidden orchard.

In the prose version the deva who appeared to the Queen was Indra himself.

After setting out in search of the forbidden mango-orchard, the parrot, according to the prose version, meets with seven successive flocks of other parrots before obtaining an answer to his enquiries.

The network surrounding the orchard is represented as consisting of seven layers.

PAGE 33. The story of the learned partridge, the kite, the wicked *rishi* and the tiger.

The prose version speaks of a kite and her young one as having taken refuge in the hermitage of the partridge. The wicked *rishi* on his arrival kills the partridge first and then the young kite, which he discovers beneath the bed. The mother kite appears subsequently and asks after the missing birds. The wicked *rishi* replies that a merchant who had come that way before him may be responsible for their disappearance. On his pointing out a road to the East as that along which the merchant has departed, the mother kite sets off in pursuit. The rest of the tale is as told in the metrical version.

PAGE 38. The story of the vulture who chose the tiger and the dog for his ministers.

In the prose version it is the tiger and the jackal who form the vulture's council. The prose version gives a more complete account of this story. According to that account, it was the vulture's wont to fly through the air in search of carrion; his subjects would follow after him upon the ground, repairing to the spot at which they might observe him descend, in the certainty of finding food there. One day, however, the vulture said to himself:—"It is not fitting that I, who am chief of the whole community, should go out in quest of food for others in this way." Thereafter he adopted the course of flying so high that his followers were unable to discern him. After seeking for him in vain everywhere, they became afflicted with the pangs of hunger. But the tiger and the jackal

refused to extend their protection to the other animals, on the ground that no gratitude would be shown to them for doing so; those who wished to go to live elsewhere, they said, were at liberty to depart. Many of the animals then left that particular forest. The numbers of those remaining being thus diminished, other animals came in from without and preyed upon them, the tiger and the jackal withholding their assistance.

Even in the above form, it must be confessed that the story is rather lacking in point.

PAGE 39. The story of the hypocritical cat and the swarm of rats.

In the prose version, it is only a single rat which, at the end of the tale, is sent near the cat as a decoy, the others lying in hiding to see what would happen.

PAGE 41. The story of the poor man, his child, the snake and the mongoose.

The prose version states that the poor man had a wife and a daughter, the latter ten months old. The wife subsequently dies. The snake attacks the infant daughter whilst the father has gone out to bathe. In the end, the father is so overcome with grief that he forsakes his home and goes to live elsewhere.

PAGE 43. The story of the parrot and the miraculous jujube-fruit.

In the prose version the name of the Prince is given as **สมเด็จพระเทพาพุทธเจ้า**, His Majesty King Devana Maháraj, and it is stated that he reigned in **เมืองอุजैन** (Ujain, the city of Oujein). It appears that the jujube-trees were planted by the hermit on account of their medical properties.

PAGE 46. The story of the hunter who became a hermit, of the *kinnaris* and of the giant spider.

The *kinnaris*, according to the prose version, lived in the cave across which the spider had spun his web, whilst the hunter was a brahmin from the kingdom of Kalinga who had abandoned family and riches in order to lead a life of devotion.

PAGE 48. The story of the "pra" bird, the stag and the river-turtle.

In the prose version, it is the river-turtle who bites through the net into which the stag had fallen. Whilst he is doing so, the "pra" bird repairs to the door of the hunter's house and there utters his cry. Hearing the cry, the hunter wakes up and concludes that it is not yet dawn. He therefore delays issuing forth to inspect the net which he has set, thus affording the river-turtle time to complete the release of the stag.

It seems clear from this incident that the प्रा पक्षि is a night bird of some kind.

PAGE 52. The story of the dishonest man and the secret of the mango-tree that would grow up in a day.

The prose version furnishes the following account of this story :—

There was once a man of the lowest caste, a native of Benares, who had proceeded as a student to the city of Takkasilā (ਮੇਥਲ ਦਾ ਸ਼ਹਿਰ , a renowned University town in the Punjab). There he had learnt from an eminent doctor a charm whereby to plant a mango-tree which would grow up in a single day. On his return to Benares, he imparts this secret to a young man who visits him and whom he thus enjoins :—"If you are questioned, say openly that you learnt this thing in my house." The second recipient of the secret subsequently plants a mango-tree in the prescribed way before the King, to whom he offers fruit from it, and is rewarded for so doing. This process is repeated on other occasions and the young man grows rich in consequence, until at last one day the King asks him where he has acquired his knowledge of the trick. The young man, being ashamed to confess that he had learnt it from one who belonged to the lowest caste, falsely states that he has acquired it from an eminent doctor in Takkasilā. The charm thereupon loses its efficacy and, when the King again bids him plant a mango-tree as before, his attempt is unsuccessful. On the King interrogating him, he admits that he learnt the secret from a man of low caste, that he had lied through shame and that the charm had therefore lost its efficacy. The enraged King

accuses him of ingratitude towards his teacher and expels him from the city. The young man then seeks out his former instructor, who drives him away in his turn. Unable to procure food from any house, the young man proceeds to the forest, where he is ultimately devoured by a tiger.

PAGE 54. The selection of the garuda bird as King.

In the prose version the garuda bird appoints officers under him to rule over the feathered tribe as follows :—

The eagle is nominated viceroy (อุปราช).

The “karawek” bird is nominated chief councillor (เอกมนตรี).

The vulture is nominated first minister (อัครมหาเสนาบดี).

The wise parrot is appointed to be the royal sage or pundit (ราชบัณฑิต).

The learned cuckoo is nominated astrologer (ปโรหิต).

The egret (นกขาว) is nominated minister (เสนาบดี).

The crow is nominated district officer (แขวง).

PAGE 56. The story of the “sai” bird and the elephant.

The prose version places this story after the one next following in the metrical version. It gives the name of the elephant as Dandapa (ทันทะปะ).

According to the prose version, the “sai” bird first of all carries her complaint to the crow, who lays it before the egret. The latter orders the crow to peck out the elephant’s eyes and the “sai” bird induces the fly to lay its eggs in the animal’s eye-sockets. She further induces the frog to descend into a ravine and to call out from thence when the blind elephant chances to come that way. The elephant, hearing the frog’s voice, deems that there must be a pool of water where in reality there is only a precipice. Being thirsty, he makes for the cliff and falls over it, only to meet his death, as his body is broken upon the rocks. Thereat the “sai” bird rejoices, saying, “This time I have seen my enemy’s back.”

PAGE 58. The story of the thrushes whose eggs were laid by the sea-shore.

The prose version relates the above story, not of the นกปลารด, but of the นกนางแอ่น (*copsychus saularis*, the magpie-robin.—Pallegoix). The husband's name is said to be Utalipan (อุตธิปาน) and that of the wife Patawkan (ปะตอ ก้น).

In the prose version, it is the male bird who lays a complaint against the Ocean and he does so in the first instance before the crow, who refers the matter to the adjutant-bird. The latter has recourse to the "royal bird" (ราชบัณฑิต, meaning, presumably, the eagle), who in his turn reports the affair to the garuda bird.

The prose version states that the eggs of the magpie-robin had been swallowed by the fish named มหาตมิ, (*Mahatimi*, name of a mythical fish of vast size.—Childers).

The prose version goes on to say that, after the return of the eggs to the magpie-robins, the garuda bird issues instructions to the "royal bird" that, in future, all petty grievances shall be settled among the members of the feathered tribe themselves without having to put any one to the great inconvenience of reporting to him direct. Thereafter, the garuda bird imparts his blessing to the other birds and returns to his own abode. The story of the "sai" bird and the elephant then follows in a sequence more natural than that in which it occurs in the metrical account, since it is not the garuda bird himself, but his lieutenants, who figure in it.

PAGE 61. The story of the vulture who married the daughter of the "sai" bird.

This tale takes a shorter form and one more flattering to the vulture in the prose version.

According to the latter account, the parent "sai" birds dare not refuse to yield up their daughter, as, being small and without protectors, they fear that the vulture will kill them if they do so. After the marriage both the daughter of the "sai" bird and the vulture are unhappy, inasmuch as they are birds of a different

race. For this reason the parent "sai" birds lay a complaint before the egret, who summons the vulture and thus addresses him:—"You being of high lineage and the "sai" bird's daughter being of lowly origin, you are no fit mate for her. Moreover, you are a bird of great size and she is small. Misfortune will come of your alliance with her. You should choose a wife of your own race and standing and so prosper." At these words, the vulture rejoices and restores the "sai" bird's daughter to her parents, after which both she and her former husband live in happiness, each in their own manner.

There is no mention in the prose version of a visit to the vulture's mother or of the vulture devouring carrion. As told in the metrical version, this tale is but a variant of the previous story of the marriage between the crow and the swan.

PAGE 64. The story of the two devas, Loka Brahma and Deva Brahma, and of the eight riddles.

The prose version begins this tale by stating:—"Once upon a time, there were two devas who presided over the world (อัยย์สำหรับโลก). One was named Deva Brahma and the other Loka Brahma."

PAGE 68. How Loka Brahma learnt the answers to the eight riddles.

The prose version makes the mother eagle refer to the answers to the riddles as showing the "eight ways of ministering to the inherent virtue which dwells within mankind". (วิธี ๘ ประการสำหรับมนุษย์ในโลก). The mother eagle goes on to say:—"If a man observes these eight rules, the angel of such virtue (เทวดาเป็นศิริ) will bless him and will abide in him and preserve him. If he neglects them, the angel of adversity (เทวดาเป็นกิริณี) will transform him, his honours will fall from him and all his knowledge will vanish."

The prose version gives the answers to some of the riddles differently from the metrical account, as thus:—

1st riddle. A man should abstain from sensual pleasure on the seventh, eighth, fourteenth and fifteenth days of the waxing

and waning moons. Also on the festivals of Trut (วันตรุษ) and of Songkran, on the occasion of eclipses of the sun or moon, and on one's own birthday.

Fifth riddle. When a man retires to rest, he should distinguish between apparel for day wear and for night wear and should not confuse them. He should put on his body-cloth in such a way as to show a "tail" and the knot in the cloth which forms a pocket in front (ให้หมายชายพกไว้). If my rendering is correct, the sense of the last injunction is, apparently, to wear one's body-cloth in the form of a Siamese "pauung."

According to the prose version, after the mother eagle has revealed the answers to the eight riddles, her child asks her:—"Suppose that a man who has formerly observed the prescribed eight rules of conduct is subsequently misled by the illusions of the senses and no longer ministers to the virtue that is in him. If he afterwards realises his folly, will that virtue (ศีล) come to dwell within him again?" The mother replies that, if he again ministers to it, it will return once more. The young eagle thereupon proceeds to relate the story of the dishonest servant who stole from the rich man, his master.

PAGE 72. The young eagle's story of the dishonest servant who stole from the rich man, his master.

The prose version states that it was a mother who instructed her son in the way he should go. The latter bore her words in mind, and on that account gained the confidence of the rich man into whose service he had entered. One day, the rich man loads five hundred waggons with merchandise and sets out, in company with his servant, to sell his wares in a foreign country. The servant is entrusted with the care of his master's treasure, which, neglecting his mother's counsel, he steals away at midnight in the jungle. When he has dissipated the proceeds of his theft, he returns to his master, intending to seize an opportunity of robbing him again. The rich man, however, casts him into prison, where he dies.

On the conclusion of this tale, the prose version makes the young eagle point the moral of it as showing how difficult it is to

regain the path of virtue once that path has been forsaken. The mother eagle replies that misfortune is sure to befall such as disregard their parents' advice, and herself then relates the story of the wagtail and the kite.

PAGE. 73. The mother eagle's story of the wagtail and the kite.

This tale takes the following form in the prose version :—

There was once a wagtail who instructed her son that, in order to avoid danger, he was to seek his food only in crevices (in the ground), where he would not be seen. There was also at that time a kite, who counselled her offspring always, when in quest of a meal, to spare such creatures as respected their parents' advice; otherwise, ruin would overtake him. In course of time, the mothers of the two young birds mentioned died. The young wagtail at first followed out the instructions which he had received and sought his food only in crevices in the earth. But at last, one day, he ventured out into the open and was promptly captured by the young kite. Reflecting on how he had disregarded his mother's advice, the wagtail began to weep and, his tears falling on to the kite's feet, the attention of that bird was attracted. He thereupon asked the wagtail :—" Though born a male, do you fear death that you are thus weeping ? " The wagtail replied :—" It is not on that account that I weep, but because, in venturing out into the open and so allowing you to capture me, I disregarded my mother's advice. Had I obeyed my mother, how would you ever have been able to seize me ? " To this the kite made answer :—" Do you instal yourself in some suitable place, even as your mother taught you. I shall still know how to get at you and make a meal off you." " In that case," said the wagtail, " do you release me." The kite accordingly let him go, whereupon he took refuge in a cranny in the ground and from thence called out to the kite :—" Now I am in such a place as my mother recommended. You are at liberty to do your worst against me." Hearing this, the kite forgot the injunction which his own mother had laid upon him and, being incensed, swooped down with the intention of effecting the capture of the wagtail again. Instead of which, his breast striking against the ground, he met with his death thereby.

The prose version goes on to say that, when the mother eagle has ended her story, she indicates the following moral:—"Whoever forsakes the path of virtue, but is genuinely anxious to enter on it again and remembers his mother's counsel, as did the wagtail, will save himself from destruction. But the dishonest servant in the previous story, on returning to his master, still harboured evil intentions against him and was therefore cast into prison and allowed to die there." The young eagle still expresses a doubt as to whether, having once lapsed from virtue, it is possible to recover one's self. The mother eagle rejoins that, though a man's body may be tainted and filthy (from sin), yet, if he wishes to persevere in the path of virtue, he can cleanse his person by washing it with water of three kinds:—(a) masculine water (น้ำบุษย์ดี), (b) feminine water (น้ำอิตดี), and (c) neuter water (น้ำประตดี). Masculine water is that of streams and canals; feminine water is that of the river; neuter water is that of ponds and wells. If a man wishes to cultivate the virtue or excellence that should be dwelling within him (ศีล), he must take masculine water in a clean vessel, formulating his wish as he does so and firmly believing that it will be granted to him. He must then drink of the water and bathe in it. If he would induce the เทพบุตร (literally, human angel), to protect him, he should take feminine water from the river, proceeding as in the case of masculine water. If he wishes to be cured of disease, he should take neuter water and act in the same way as before. Water standing in the fields, which serves to nourish the paddy crops and which cannot remain for long, must not be utilised at all.

After the above exposition, the mother eagle reminds her offspring that it is late and time that they were sleeping.

The metrical version contains no reference to the process of cleansing the person by three kinds of water, which is, however, set forth in the "Lilit Paksi Noi."

PAGE 75. Conclusion of the story of Loka Brahma and Deva Brahma.

The prose version ends with the expounding of the riddles by Loka Brahma, in accordance with the solutions which he has overheard from the eagle. The story of the young man, the white elephant and the magic bone appears in the metrical version only,

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Nibhā Nabhatala 	I

THE Society does not admit any responsibility on its part for the views expressed by the contributors individually. In transliteration each author has followed his own system.

LETTRES
DU
ROI DE SIAM
A SA FILLE LA PRINCESSE
NIBHĀ NABHATALA.

นิภา นภคต

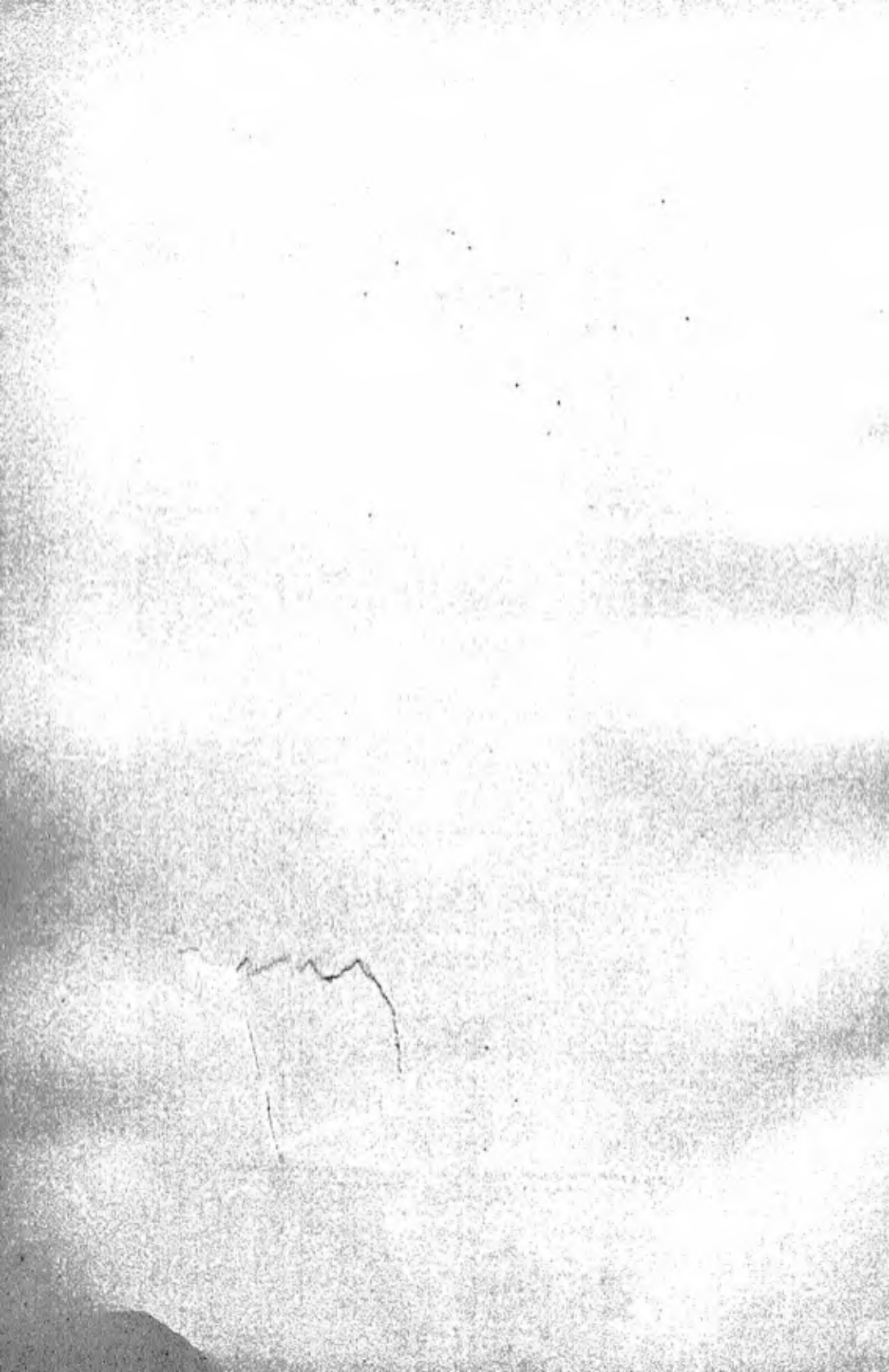
VOYAGE DE SA MAJESTE
EN FRANCE.

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TRADUCTION DE MR. CAMILLE NOTTON.



AVANT PROPOS.

Les lettres dont M. Notton publie la traduction sont extraites d'une sorte de journal que S. M. Chulalongkorn a rédigé pendant son voyage en Europe en 1907, sous forme d'épîtres familières à S. A. R. la Princesse Nibha Nabhatala fille de la quatrième épouse royale Somdet Phra Akachaia.

La première de ces lettres est datée du jour même où le Roi quitta son palais, le 27 Mars 1907 sur son yacht "Mahachakkri" pour aller s'embarquer à Singapore sur le "Sachsen"; la dernière, du 5 Novembre de la même année, de l'île de Ko: Mak, à moins d'un jour de Bangkok.

Entre ces deux dates chaque jour (ou plus exactement, ainsi que le portent les lettres siamoises, chaque nuit) le Roi écrivit à sa fille.

Ce ne sont pas moins de deux cent vingt-cinq lettres, la plupart fort longues, puisque l'ouvrage imprimé comprend trois volumes de cinq cents pages environ, qui nous font suivre le royal voyageur dans les étapes de son itinéraire: Singapore, Penang, Ceylan, Aden, Naples, Gênes, San Remo où le Roi fit un long séjour de santé du 28 Avril au 14 Mai, Turin, Venise, Florence, Milan, la Suisse, Baden Baden, Ostende, Hambourg, le Danemark, la Norvège et ses fjords, qu'il parcourut pendant tout le mois de Juillet, poussant jusqu'au Cap Nord, Kiel, Berlin, le Brunswick, Cologne, le Prusse Rhénane, le Grand Duché de Bade, Paris et Londres.

Il ne faut s'attendre à trouver là aucun aperçu politique. Le Roi se défend dès la première lettre de songer aux affaires dans cette correspondance destinée à sa fille, et qu'il considère comme un délassement à ses soucis de souverain.

Ce sont de simples notes sur la vie du bord, sur ses distractions, sur les escales, sur les réceptions officielles, des impressions de choses vues, paysages, villes, peuples, chefs et hommes d'état, avec souvent des comparaisons entre les coutumes, les moeurs et les gens d'Europe et du Siam.

Parfois la pensée du Roi retourne vers la vie du palais, et ses distractions coutumières, et la prose est coupée d'une de ces fantaisies poétiques dans lesquels les Siamois instruits sont passés maîtres, oeuvre du royal écrivain ou produit des talents combinés de son entourage.

A son retour, le Roi, dont les lettres avaient été lues avec un intérêt passionné à la cour, en autorisa la publication et confia le soin de l'édition à S. A. R. le Prince Damrong.

En conformité avec le désir de S. M. Chulalongkorn, on a donné aux lettres le titre général de "Klai Ban," ou "Loin du foyer," pour en indiquer le caractère intime et familial.

Du "Klai Ban" M. Notton a traduit la partie qui traite de la France et principalement de Paris où le Roi fit plusieurs séjours et où il éprouva peut-être le plus réellement les charmes d'un véritable incognito.

C'est, parmi l'ensemble des lettres, une des parties les mieux faites pour donner au lecteur européen, du defunt roi dans l'intimité, une physionomie exacte que la traduction fidèle de M. Notton, sous laquelle transparait encore la forme siamoise, n'a pas trahie.

PAUL PETITHUGUENIN.

24 ÈME LETTRE, 84. ÈME NUIT.

LÉGATION DE SIAM À PARIS.

Mardi, 18 Juin 1907.

Chère fillette.

Aujourd'hui, je suis allé à la gare. J'ai rencontré le Grand-Duc de Bade qui m'attendait là. Plusieurs fonctionnaires m'accompagnaient. Nous nous sommes quittés avec des marques de grande amitié. J'ai laissé Baden-Baden, et, comme de coutume, le train s'est arrêté pour la manoeuvre pendant longtemps à Olz. Le chemin de fer suit la ligne de Strasbourg, où je suis allé le jour précédent.

La frontière allemande qui borne la France de ce côté-ci n'est pas apparente. Elle devrait être limitée par les montagnes des Vosges, qui sont très élevées et très étendues. Mais la frontière ne se trouve pas là. Ces montagnes sont très habitées. Il y a une grande gare où le train s'arrête ; on l'appelle Saverne.

Dans la vallée de ces montagnes, on a commencé un canal dans le genre de ceux qui se trouvent en France. Ce canal formé par l'ancien lit d'une rivière est situé au pied de la montagne, car s'il avait fallu utiliser le cours d'eau, le travail aurait été moins praticable. On a creusé alors la colline, qui domine le cours d'eau, pour en faire un canal navigable. Des barrages ont été aménagés pour retenir l'eau, qui devrait descendre dans la rivière de façon à ce qu'elle soit maintenue un peu plus basse que les bords du canal, et cependant qu'elle le remplisse à un niveau constant. Lorsque l'eau déborde, elle retombe du côté des barrages, qui sont plus bas que les bords du canal, et de là, dans le lit du cours d'eau. Ce canal est utilisable partout, aussi bien dans les endroits encaissés que dans les bas-fonds. Si le niveau du canal est uni, tout va bien. Si le niveau va en montant suivant la configuration du sol, on installe alors des écluses. Parfois, elles se trouvent à peu de distance les unes des autres, et on dirait que les bateaux montent par escaliers.

Il y a un chemin de halage destiné aux chevaux qui remorquent les bateaux à la corde. Ces bateaux sont dans le genre des allèges, longs mais peu larges. Ils sont chargés jusqu'aux bords.

Le courant n'est pas rapide, car il y a des barrages établis par échelons successifs, et qui font que le courant ne détruit pas les bords. Ce canal a un cours sinueux, qui suit en effet les contours de la montagne, depuis les endroits bas jusqu'aux en droits élevés.

Le chemin de fer qui y passe, le coupe en ligne droite ; et par suite, il existe des tunnels assez nombreux dans la montagne. Dès qu'on a franchi les derniers ravins, on arrive dans une plaine qui s'étend jusqu'à Sarrebourg. Encore un peu, et on arrive à Deutsch-Avicourt qui est la dernière station en pays allemand. Il y a un arrêt intermédiaire qu'on appelle Igney-Avicourt. C'est la dernière station du côté français. Entre ces deux gares se trouve la frontière des deux pays.

L'aspect du pays change tout de suite. Du côté de la gare allemande, il y a des employés allemands, et des soldats qui vont et viennent. Du côté de la gare française, ce sont des employés français et des soldats qui vont et viennent également. Les employés de la douane exercent une surveillance stricte des deux côtés. Les coutumes sont différentes, ainsi que la manière d'être des gens, et la tenue ; mais l'entretien des gares et des voies ferrées du côté français est inférieur au côté allemand. Je suis descendu de wagon pour remonter dans le wagon-restaurant, à cette dernière gare.

Le train passe et s'arrête à Lunéville, Blainville et Nancy. Le chemin de fer passe encore plusieurs tunnels, mais qui ne sont pas très longs. Nous quittâmes le wagon-restaurant pour entrer dans le wagon-salon, lorsque tout-à-coup on arriva à un tunnel. Nous dûmes avancer silencieusement à tâtons, comme le personnage Tao Chulani dans l'histoire de Mahosot. La ville de Nancy est très grande ; et certes, si je n'allais pas à Paris et dans d'autres villes, j'y séjournerais un ou deux jours. Mais on va directement à Paris, personne ne descend. Encore une étape, et on s'arrête à Bar-le-Duc et à Châlons-sur-Marne. Je n'ai pas voulu descendre, parce qu'il y a plusieurs lignes qui s'entrecroisent.

Pour se diriger sur la frontière, il y a d'autres voies. Celle qui va directement à Paris est une ligne spéciale, et les arrêts ne se font qu'en peu d'endroits. En approchant, le train s'arrête fréquemment, mais pas à n'importe quelle ville, car il sa gare pour éviter les autres convois.

Le fait de passer la frontière d'un pays fait ressentir un changement très singulier, non seulement dans le langage et dans la nature, mais en ce qui concerne les montagnes, le sol, les forêts, qui sont vraiment autres. Ce n'est pas une transition lente, mais au contraire très brusque. Sur le territoire allemand il y a de vraies montagnes et la plaine est tout-à-fait unie ; en France il y a aussi de vraies montagnes, mais il faut traverser des ravins. En dehors de cela, c'est une chaîne de petites montagnes espacées, aux sommets alignés, comme tirés au cordeau. La surface du sol présente des ondulations parsemées de collines plus ou moins hautes, escarpées et qui réellement frappent la vue et donnent l'impression d'un sol beaucoup plus fertile qu'en Allemagne. On cultive avec le blé des légumes, et on élève beaucoup d'arbres fruitiers.

Les canaux comme celui dont j'ai parlé sont nombreux, et je ne puis décrire le grand nombre de ces travaux auxquels rien ne manque en perfection. Le même soin est apporté dans le perfectionnement de la culture et de la circulation tant sur terre que sur eau.

Il ne me reste qu'à ajouter à cette énumération, l'existence d'usines et de manufactures. Nous avons passé une fonderie de fer, où les résidus en tas élevé forment un prachedi et des collines. Ces résidus sont transportés par un petit chemin de fer. Pour le travail des fours à chaux, on emploie des cables de fer transbordeurs qui relient le faite de la colline aux fours à chaux. On se sert de bennes qui courent sur ces lignes aériennes. Il n'est pas nécessaire d'avoir des chariots de transport. Pour toute espèce de travaux, les frais sont réduits au minimum et on fait en sorte qu'il en résulte des profits extrêmement considérables qui sont difficiles à évaluer. Le progrès y est constant, et personne ne peut affirmer, si l'on continue à modifier l'ancien système, que les travaux de cette nature dans dix ans ne seront pas plus faciles et plus avantageux qu'ils ne le sont actuellement. Une grande patience serait nécessaire pour énumérer tout ce qui découle de la prospérité des sciences en Europe, et encore tout ce qu'on pourrait dire serait toujours trop bref. On a beau croire qu'un modèle est achevé, on trouve encore moyen d'inventer beaucoup d'autres choses qui sont la source d'une foule d'autres.

Enfin, me voici arrivé à Paris. Charoun précède M. Mollard, Chef du Protocole. Le Commandant Schlumberger me reçoit au nom du

Président. M. Gauthier représente le Ministre des Affaires-Etrangères. M. Riffault, l'ancien Ministre de France, avec le personnel de notre Légation, Westengard et Florio du Ministère des Finances sont à la gare. On a établi un pavillon devant l'entrée des voitures. Après un entretien, je monte en voiture avec Boripat, le Commandant Schlumberger, et nous sortons de la gare.

Il y a beaucoup de curieux, qui manifestent avec beaucoup plus de cordialité que la fois précédente. Quelques-uns acclament. La ville est tellement énorme qu'elle dépasse tout ce qu'on peut imaginer. Les rues sont remplies de gens et de véhicules de toutes sortes qui se garent sans arrêt et sans relâche.

Nous sommes venus incognito, nous n'avons pas de cortège. Peu de temps après avoir quitté la gare, plus personne ne nous regardait. On est perdu dans la foule de toutes ces voitures. C'était un spectacle nouveau et curieux, que je n'avais pas l'habitude de voir.

Arrivés à l'emplacement de la dernière Exposition, je demande des renseignements sur le nouveau Salon où sont exposés tous les beaux tableaux.

Je suis allé droit à la Légation, 14 Avenue d'Eylau. J'ai donné congé à l'officier, et j'ai reçu les étudiants. Madame Leydeganck me tendit une gerbe de fleurs. Kechion, Itit'ep, Damrat Damrong, Ta to et deux autres personnes étaient là. Je suis monté recevoir les femmes des fonctionnaires, c'est-à-dire Madame d'Orelli, Madame de Rickman, Madame Sarrasin, sa fille Mademoiselle Sarrasin et Madame Guérin. Puis je suis allé dans l'appartement, où Charoun m'a présenté l'artiste qui doit faire des sema et des médailles commémoratives à l'effigie du roi P'ra Rama Tibodi. Il peut se servir de l'ancien modèle, mais il faut y faire quelques retouches. N'ayant pas suffisamment de temps pour modeler, il a pris un crayon et a dessiné sur l'ancien modèle. C'est un ouvrage très pressé, parce que si on tarde à le faire, il ne serait pas prêt à mon retour, car l'artiste doit en faire pes centaines de mille.

La Légation a été très agrandie. Il y a au rez-de-chaussé, un hall très élevé et les bureaux. Au premier, trois salons, une antichambre, une salle à manger. Ces pièces sont plus grandes que celle du Palais Amp'on, mais l'escalier est très ennuyeux, car il n'y a pas d'ascenseur.

Je suis installé dans la chambre du troisième étage, qui ressemble à l'étage supérieur du palais Amp'ou. Il reste encore deux étages, le quatrième est occupé par les maîtres, et le cinquième par les domestiques. Derrière, il y a une remise et un petit jardin. La disposition de tout l'ensemble est parfaite ; seul, un ascenseur manque.

Aujourd'hui, nous avons pris nos repas et causé ensemble. Je ne suis allé nulle part et je me suis reposé. J'ai marché beaucoup pendant plusieurs heures, et je suis très fatigué.

85 ÈME NUIT.

Mercredi, 19 Juin.

A dix heures, je suis allé voir le Salon. Ce Salon est une construction avec un toit en verre. Tout autour des murs, il y a un "laoteng." Ce mot "laoteng" est un mot chinois qui paraît un peu vil, mais de mot siamois traduisant convenablement, il n'y en a pas. En anglais, on dit gallery. C'est un étage circulaire qui ne s'étend pas purement et simplement en ligne droite. Il y a une facade, et pour mieux la décrire, je dirai seulement que c'est une construction dans le genre de notre ministère de la Guerre, mais la configuration n'est pas carrée comme dans ce dernier. Le toit est de verre et couvre une certaine étendue de la surface du sol qui forme un parterre. Des statues de marbre, de plâtre ou de bronze y sont placées. Dans ce parterre, il y en a plusieurs centaines. Sous des vérandahs, on en expose de plus petites. Aux murs sont suspendus divers tableaux. Tout autour de la partie principale, on a accroché des peintures à l'huile. J'ai visité le Salon pendant deux heures entières, et il est à croire que j'en ai vu le quart, ou tout au plus le tiers. Il y a plus de trois mille objets ou peintures, et il en a été refusé environ près de deux mille. Parmi les tableaux qui sont au Salon, il y en a moins de l'Ecole moderne que de l'Ecole ancienne, mais bien que certains soient de l'Ecole moderne, qu'ils sont beaux? Ils ne ressemblent pas à ce genre de tableaux que je déteste. J'ai vu exposée là la statue du Roi Sisowat, modelée en terre et très bien faite. A midi, je dus m'arrêter et me reposer, parce qu'à deux heures de l'après-midi, je dois recevoir des visiteurs, et il faut que j'aie déjeuné.

De deux heures à quatre heures de l'après-midi, j'ai reçu les visiteurs : le premier M. Pichon, Ministre des Affaires Etrangères, et le Baron Hély d'Oissel, Directeur de la Banque de l'Indo-Chine, le Ministre de Chine, M. Bernard, et beaucoup d'autres personnes encore, qui sont venues donner simplement leurs signatures, telles que M. Doumer et DeFrance, ainsi que des ministres en service.

A quatre heures de l'après-midi, je suis allé, avec Boripat faire visite au Président, à l'Élysée. Il y avait un bataillon de soldats pour me recevoir. Charoun servait d'interprète au Président, qui paraît une personne affable, aimable et d'un excellent commerce. De retour, j'ai envoyé

Chao P'raya Suriwong lui apporter la décoration Chakkri. Un instant après, le Président est venu me rendre visite à la Légation. Il avait déjà attaché le ruban jaune à la boutonnière de son habit. Aussitôt arrivé, il m'a montré qu'il le portait déjà. Nous avons conversé longuement ensemble, durant ma visite et la sienne.

Après le départ du Président, je suis allé voir des magasins. Puis, je me suis dirigé vers l'atelier du sculpteur, qui doit faire la statue dont la commande a été convenue, et qui est destinée à être édifée à Bangkok. Il a fait d'abord plusieurs modèles, et il a choisi une statue équestre. Il a deux sortes de modèles à exécuter : une statue équestre et une statue en pied. En même temps, je lui ai recommandé de choisir le métal, afin de l'examiner d'avance. Il y a quatre modèles de statues. Le premier ne diffère du troisième que dans une meilleure disposition des habits. Dans le prix, il y a une différence de deux livres sterling. Le deuxième modèle est noir, les Siamois ne l'aimeraient sûrement pas, et le métal du quatrième est trop grossier pour qu'il leur plaise. Si le premier et le troisième modèle étaient faits tous deux, les gens marquant une préférence pour celui qui est bon marché, et le premier ne semblant pas devoir se vendre facilement, il fera seulement d'après le troisième modèle. Il a demandé ma photographie de face de profil et de trois-quarts. J'irai donc demain me faire photographier.

Je fus de retour avant le dîner. Après le dîner, je suis allé à l'Opéra-Comique. J'ai déjà vu le Grand-Opéra. Les deux théâtres appartiennent à l'État, qui les subventionne, parce que les frais sont élevés. S'ils n'avaient pas de secours, les recettes ne pourraient pas couvrir les frais. Paris est une ville extraordinairement grande. Les théâtres peuvent jouer tout le temps, et en toute saison. La musique y est extrêmement bonne. Madame Carré a une voix douce et sonore, elle joue bien. Il est très difficile de trouver un bon artiste doué d'une belle voix. On m'a remis le livret, mais j'ai regretté qu'il fût écrit en français. Je n'ai pu pour me rendre compte que regarder les images.

La pièce n'avait rien d'extraordinaire. C'était l'histoire d'un avocat qui a une jolie femme. Celle-ci a pour amant un capitaine. Un autre avocat lui a confié un étudiant, qui est un tout jeune homme. Celui-ci tout d'abord ne veut pas étudier chez ce vieil

avocat marié. Dès qu'il a vu la femme, il y consent. Les clercs du vieil avocat viennent lui dire qu'ils ont cru apercevoir quelqu'un entrer dans la chambre de sa femme, et ils soupçonnent qu'elle a un amant. Le vieux mari est prêt à le saisir, et il entre à sa recherche. La dame fait cacher son amant dans l'armoire aux habits. Le mari après avoir tout fouillé ne trouve rien, et il demande alors pardon à sa femme, disant qu'il ne lui causera plus d'ennui. L'adolescent qui est avec lui s'emploie tout d'abord aux bons offices de cette femme. Elle ne sait pas que ce jeune homme l'aime. Elle ne s'en aperçoit que lorsqu'il lui chante des chansons dans lesquelles il lui dévoile son amour. Elle finit par avoir pitié de lui et par l'aimer. Ils sont en train de flirter, la dame cueille des roses rouges qu'elle tient à la main. Le jeune homme lui en demande, elle fait la coquette tant qu'elle peut et simule la colère. Elle s'agite en tous sens, et lui jette les roses pour revenir en courant à la maison. Ce passage est remarquablement joué. A ce moment vient l'officier. Le jeune homme s'esquive, il se cache près de la maison. Il voit sortir la dame qui plaisante avec l'officier. Il jette les roses qu'elle lui avait données. L'officier et le jeune homme apprennent qu'ils aiment la même personne. Le premier est jaloux, et par tromperie il pousse la dame à écrire une lettre invitant le jeune homme à un rendez-vous. Il fait en sorte que le vieil avocat vienne le surprendre. Cette femme étourdie a écrit pour qu'on lui rende sa lettre. Malgré tous ses efforts, elle ne peut la ravoïr en sa possession. L'officier l'a déjà emportée. Alors elle s'assied en proie à un profond chagrin. Le jeune homme à son arrivée ressent une très grande surprise : le vieux mari et l'officier le cherchent et ne le trouvent pas. L'avocat doit encore baiser la main de sa femme et lui demander encore pardon. Lorsque les deux vieux sont partis, le jeune étudiant sort de l'endroit où il était caché. Ils s'embrassent, le rideau tombe.

Je fus de retour à minuit. J'ai noté les portraits dans le livret que je t'envoie. Madame Carré est la femme du Directeur de cet Opéra. Elle a une voix merveilleuse. Le vieil avocat est parfait, sa voix est puissante et bouffonne. Je t'ai décrit cette pièce aujourd'hui, car je pense que tu désires la connaître.

86 ÈME NUIT.

Jeudi, 20 Juin 1907.

Ce matin, je suis allé voir de nouveau les tableaux du Salon. J'y suis resté deux heures entières, Pour visiter une partie du grand Salon et la salle qui se trouve vers la sortie du palais, j'ai mis en tout quatre heures de temps. Je suis descendu par derrière et j'ai parcouru des magasins jusqu'au déjeuner

Aujourd'hui, une raison nouvelle m'oblige à modifier mes projets. Des événements fâcheux se sont produits dans le sud de la France à propos de la production du vin naturel et celle du vin falsifié. Le peuple pense que les lois de protection que le Gouvernement a établies ne sont pas suffisantes, et il le presse d'en établir pour y porter remède. Des gens du peuple se sont entendus pour causer des troubles dangereux. Le Gouvernement a envoyé des soldats qui n'ont pas pu arrêter le mouvement. De part et d'autre, des coups de fusil sont partis et trois hommes du peuple ont été tués. Des préparatifs de résistance sont faits, et de nouveau on est obligé d'envoyer des soldats. Le Conseil des Ministres doit se réunir et il sera en permanence. Beaucoup de Ministres manqueraient au dîner de ce soir. Je crois qu'on est très ennuyé. Si j'assistais à un dîner quand la situation est si embarrassée, ce serait, je pense, un manque de savoir-vivre. J'ai donc envoyé l'officier à ma disposition prévenir le Président que j'ai appris les ennuis subits du Gouvernement, que j'en suis peiné et que je pense que le dîner serait un dérangement. Je demande qu'il soit remis à une date ultérieure. Il est vrai que pour le dîner d'aujourd'hui, le Président m'a averti dès le premier jour qu'il n'inviterait que les Ministres, les Sous-Secrétaires d'Etat et les personnes qui s'occupent du Siam. Il m'a envoyé en même temps le texte de son discours, et nous préparions justement la réponse lorsqu'il a été décidé de remettre le dîner et de cesser tous préparatifs. Le Ministre des Affaires Etrangères paraît très ennuyé. Il m'a annoncé qu'il viendrait présenter ses excuses lui-même. J'ai attendu jusqu'à trois heures, il n'a pas pu venir. Il m'a demandé de remettre sa visite au lendemain, car il y a séance au Sénat. Il a demandé ce délai pour s'y rendre, parce qu'il craint que s'il n'acceptait pas que le Sénat vote le Traité aujourd'hui, et le vote n'ayant pas lieu, il soit obligé d'en demander la remise à une autre fois. Nous nous promenons donc

encore une journée pour ne pas perdre cette fois-ci notre temps, puisque nous sommes à Paris. Certes, il est vrai que ce n'est pas seulement pour me promener que je suis ici, c'est aussi pour une affaire politique.

J'ai quitté la Légation à quatre heures du soir. Je suis allé d'abord me faire photographier, pour que la photographie serve à faire la statue. L'artiste m'a demandé de me faire photographier sous toutes les faces, et il désire que je sois en uniforme. Mais je n'ai pas mon uniforme. Je l'ai donné comme modèle pour en faire un neuf. Du reste, il est étroit et il me gêne. Ce n'est pas seulement parce que je suis un peu gros, mais aussi parce que le drap est trop épais. A l'atelier du photographe, si l'opération se passe en ville, ce n'est pas très agréable. Je m'en suis aperçu à Strasbourg, où l'on m'a photographié sous les toits. J'ai déclaré que si le misérable m'obligeait à faire cette ascension, je ne consentirais pas à me laisser photographier. Malgré moi, le jour de l'opération, c'est comme si je n'avais rien dit. Il a grimpé sous les toits jusqu'au septième étage, depuis le rez-de-chaussé. Mais si on ne montait pas si haut, on n'aurait pas de lumière. Ce qui m'a sauvé, c'est que j'ai pu prendre l'ascenseur, qui va du rez-de-chaussé au septième étage. Douk* et Charoun ont grimpé en coeur l'escalier à perdre haleine. Après avoir pris plusieurs photographies, il m'a demandé d'en faire une à part pour son magasin.

Puis, je suis allé à l'atelier de M. Carolus Duran. Sa maison est très éloignée. Après avoir suivi de grandes rues, nous sommes entrés dans une ruelle, et pour arriver nous avons dû passer par un chemin fermé par une grille. Il est impossible de faire autrement. S'il restait en ville où l'on entend le bruit continu des voitures et des chevaux, il ne pourrait avoir aucune tranquillité d'esprit. C'est pourquoi il est obligé d'habiter au loin. On vend dans ce quartier des objets pour la peinture à l'huile, et toutes sortes de pinceaux. C'est là qu'habitent les peintres, les escaliers sont très pénibles à monter. On dirait que les deux pièces de l'atelier sont abandonnées. Celui du vieux Yelli est très agréable à voir et très propre. Ici tout est pêle-mêle. La première salle où sont exposés les tableaux est un peu mieux, mais dans la deuxième, c'est le désordre. Il n'y manque

* Le Duc (Prince Sanpasat).

pas la pendule avec le cadran en plomb, qu'on trouve ordinairement dans les palais : il faut qu'il y en ait une pareille ! Mon portrait en buste fait beaucoup plus d'effet que mon portrait en pied. Lorsqu'on le regarde de près, ce n'est pas moi, et de loin cela gagne en ressemblance. En le regardant dans une glace, un côté du buste est bien plus ressemblant.

Le Président a beaucoup félicité M. Duran. Il lui a dit qu'il était un peintre d'une très grande habileté et que c'était lui qu'il avait choisi pour avoir un portrait exact de lui-même. Il peint avec une très grande hardiesse et il est très fier d'une habileté à laquelle il est difficile sinon impossible aux autres peintres d'arriver, car tout le tableau est jaune. Derrière le tableau, il met du velours jaune et le fonds est jaune. L'habillement est jaune, le ruban et toutes les décorations sont jaunes. Le teint de la figure aussi est jaune, la veste blanche paraît jaune également. Ce qui ressort, c'est le noir du pantalon et le rouge sur les épaules. Il aime beaucoup qu'on l'admire. Ansaï m'a-t-il demandé la permission d'exposer ces deux tableaux au Salon au moins pendant sept jours. J'y ai consenti. Les cadres des tableaux sont grands, aussi grands que ceux de plusieurs des tableaux de la salle privée du trône de Mahachakri. Il a un tableau de la vengeance qui est magnifique, comprenant plus de dix personnes. On l'a estimé deux mille livres sterling. Il y a le portrait de toute sa famille qui est nombreuse, réunie autour de lui-même. On y voit aussi une peinture étrange et mauvaise, que fit le Roi de Portugal, lorsque l'artiste peignait le portrait de la Reine. Il m'a donné deux de ses portraits. Après avoir quitté l'atelier de M. Duran, j'ai pris le thé à un endroit où l'on fait des crèmes glacées délicieuses. Puis, j'ai continué ma promenade et j'ai dîné au dehors. Je me suis promené jusqu'aux environs de minuit, et je suis rentré.

Les détails de cette promenade et de ce dîner doivent faire l'objet d'un récit spécial, car ils se sont passés dans l'incognito. Pour dîner, je suis allé chez le Père qui fait les canards, ceci amusera Yentra, car il n'a jamais dîné chez ce vieux.

C'est en ville, de l'autre côté de l'eau et tout près de la Seine que Nai Chai nous conduisit, à l'endroit où ce vieux patron, maître à canards tient un restaurant ordinaire, qui s'appellerait en siamois : la Tour d'Argent. C'est le patron qui fait toujours la cuisine. Non.

seulement il sait accomoder les canards, mais il prépare encore avec art beaucoup d'autres mets qu'il a imaginés. On ne fait nulle part aussi bien et il est impossible de l'imiter. Il nous a remis le menu avec une réclame en vers en faveur de l'établissement. Il indiquait qu'il y avait deux canards à manger, et que le dernier portait le numéro 28348. Certainement, depuis qu'il est installé, d'après le chiffre de ces canards, plus d'un millier de gens sont venus en manger chez lui. Il nous a remis le menu afin que nous choissions les plats. Nous primes à tout hasard. Il en parut contrarié. Si je l'avais laissé faire, il aurait servi de tout. Aujourd'hui, je lui ai donné liberté pour les hors d'oeuvre et le potage. Ce dernier était très épais mais délicieux. Puis, il nous servit du poisson avec une sauce aux crevettes, très bonne et qu'on ne mange que chez lui.

Nous voilà arrivés au canard. Pour les autres plats, le patron commande assis, mais quand le canard a fait son entrée, il se met rapidement à l'oeuvre. On a tué et plumé le canard, puis on l'a mis au four. Dès qu'on a terminé le poisson, on apporte le canard pour le préparer. Les marmitons se mettent au travail. Ils commencent à disposer la table où on le dépècera tout d'abord. On apporte un instrument pour le presser, qu'on fixe au bord de la table. Puis des plats et le fourneau à alcool sur un support. Il y a plusieurs assiettes, du poivre, du sel et des allumettes; deux sauciers pour recevoir le sang ou le jus qui coule du canard rôti dans le four. Il ne le découpe pas avec un grand couteau et une grande fourchette; il emploie simplement un couteau et une fourchette ordinaires, mais le couteau est bien aiguisé. En premier, il enlève les deux cuisses, puis il détaille la poitrine en toutes petites tranches, qu'il dépose dans le plat avec le sang qui formera la sauce, et il coupe aussi les ailes. Lorsqu'il a fini de le découper, il enlève la peau sur les côtés, et coupe l'arrière-train pour ne conserver que la carcasse. Il répand du sel et du poivre en grande quantité, puis il le fend en deux morceaux qu'il place dans le pressoir. Il tourne l'instrument pour que le sang s'écoule entièrement dans le plat. Cela fait, il verse de l'alcool sur le tout et l'allume à une autre lampe. A ce moment, le jus dans le plat étant suffisamment chaud, il arrose et il remue le plat, je ne sais pas pourquoi. Il arrose et remue le tout jusqu'à ce que la sauce soit épaisse, puis il y ajoute encore du sang. Il arrose et remue de nouveau, et il dispose en ordre la chair dans le plat, en y répandant

encore une fois une cuche de poivre, et enfin il l'apporte sur la table. Ce canard était tout-à-fait cuit à point, comme fait Yentra. La sauce inondait la chair comme pour les poissons. Il n'y a pas mis de jus de citron, il a versé une liqueur dans le genre de celle dont se sert Yentra. C'était délicieux. Ce canard mangé, il en fait fumer très sec les pattes. Les plats terminés, nous voilà au dessert, composé de divers fruits, c'est-à-dire de grosses et de petites fraises, des poires, des cerises sans leurs noyaux, tous coupés en petits morceaux, mélangés de sucre et de Porto. Tous ces fruits étaient dans la glacière pour les tenir frais. Il n'y a qu'un seul dessert. Au moment du cigare, je pense qu'il n'y en a pas de bons, où donc a-t-il pris ceux qu'il apporte sans vergogne ?

Après le dîner, nous décidons d'aller voir quelque chose de bien. Il n'y a en fait que le Grand Opéra, ou l'Opéra-Comique de convenable à voir. Mais je me rappelle qu'il faut m'habiller. Revenir s'habiller et ressortir aussitôt me semble bon pour m'essouffler, je me sens extrêmement paresseux. Ce n'est pas amusant de monter l'escalier de la Légation ; il fait deux tours par palier et il faut monter deux paliers pour arriver à ma chambre. J'y renonce. J'irais bien au music-hall qui est éclairé des deux côtés de la rue, mais je crains de me trouver au milieu du public. Si les gens me voyaient, je perdrais beaucoup de mon prestige. Car en ce moment-ci, il y a beaucoup de monde à Paris ; quantité de gens de qualité et de riches étrangers.

J'ai bien constaté cette fois-ci que cette ville de Paris est la ville du bonheur suprême et qu'il n'y a pas sa pareille dans n'importe quel pays. L'atmosphère est suffisamment tempérée pour qu'on se porte bien. Il est inutile de s'inquiéter du chaud et du froid. En voiture découverte, dans la rue, je ne mets pas de pardessus, et je n'ai pas froid. En voiture fermée, il ne fait pas chaud. En plein soleil, il ne fait pas chaud et on s'en trouve bien. Dans la nuit jusqu'à onze heures ou minuit, je n'ai pas besoin de mettre de pardessus, cependant en plein air, je n'ai pas froid. Je suis arrivé juste au mois de Juin. Je n'ose pas parler des autres mois que je ne connais pas. Le Président m'a dit que la température de ce mois était excellente. La première fois que je suis venu, je n'ai pu me rendre compte de l'état de la température et de l'atmosphère ; mes yeux étaient comme masqués par une toile d'araignée, le cœur me battait comme lorsqu'on bat des oeufs. Cette fois-ci, j'ai pu admirer les beautés de ce Paris que tout le

monde aime tant. Il y fait vraiment bon à vivre. On peut s'y promener dans toutes les directions. Nous avons donc décidé d'aller droit devant nous. Nous nous sommes séparés en groupes : moi avec Boripat et Charoun, nous sommes revenus à la Légation vers minuit.

Paris est, dit-on, la plus belle ville d'Europe et c'est la vérité. D'une place circulaire ou carrée, partent huit ou six artères qui sont les rues. Les carrefours sont très larges, comme la Place de la Concorde, que j'appellerai : Place de la Réunion. Mais ce nom ne convient pas à cette place, car pendant la Révolution on y fit de grands massacres. Les cadavres s'y entassaient. Au milieu, est placé un obélisque apporté d'Egypte, et de chaque côté, deux grandes fontaines jaillissent. Il n'y a point d'herbe sur cette place qui puisse former une pelouse. C'est un endroit découvert, et le pavage ressemble à celui de la Place de la Balancoire. Il y a plusieurs fontaines et de nombreux réverbères. Si l'on se place au milieu, on aperçoit dans toutes les directions, de très hautes constructions. On voit partout des édifices, au bout de chaque avenue, tels que l'Arc de Triomphe, Porte de la Victoire, le Grand Opéra, la Chambre des Députés et une église. Dans tous les sens, quand on suit une avenue qu'on a déjà vue, on trouve encore de nouvelles places et de nouveaux carrefours dans le même genre de cette grande place. On rencontre de même des choses remarquables. Les rues sont disposées comme les fils d'une toile d'araignée, impossible pour le nouveau venu de s'y retrouver. Bien qu'il en soit ainsi, il est plus facile de s'y reconnaître que dans d'autres villes, car il y a des points qui fixent l'attention comme ceux que je viens de citer.

Des voitures de toutes sortes circulent, excepté l'hansom-cab qui ferme devant et qu'on ne trouve qu'en Angleterre. Il y a de tout : omnibus attelés de trois chevaux, ou à vapeur ou bien électriques ; toutes sortes d'automobiles, même à deux étages, et tout cela rempli de monde. Ces véhicules passent partout, il y a peu d'espaces libres. Les voitures sont obligées d'aller lentement, elles prennent la file lorsqu'il y en a beaucoup. Dans les grandes rues, il y a trois voies ; mais les voies pour les piétons sont très larges, aussi bien dans les petites que dans les grandes. Si l'on s'assied au bord de la rue, on voit les gens circuler comme les herbes emmenées par le courant du fleuve. Les voitures passent comme les radeaux et les amas d'herbes qui descendent à la saison des eaux. Parfois la circulation, même en

automobile, se fait très lentement, parce qu'on se touche roue à roue. Il faut attendre, et on ne peut pas s'échapper par côté. Les agents de police exercent une surveillance sévère.

Dans l'après-midi, les gens prennent l'air sur les trottoirs, à l'ombre des arbres, sans arrêt, jusqu'à la nuit. Les rangées d'arbres sous lesquelles on se promène pendant la nuit sont éclairées comme s'il y avait une fête continuelle. Paris est riche en approvisionnements, en plaisirs et en tout ce dont on peut avoir besoin. Aussi, tous ceux qui s'y rendent trouvent que c'est le paradis. Oui, c'est une comparaison juste, mais ce qui retient l'admiration des gens est le plus grand des dangers pour leur vie et pour leur fortune. Les gens qui vont s'y promener doivent se garder eux-mêmes, et veiller avec grand soin sur leur cœur. La description de Paris sur si peu de papier ne peut pas être complète; je m'en tiens là.

87ÈME NUIT.

Vendredi, 21 Juin.

Ce matin, j'ai terminé mon travail en retard, je me suis hâté pour qu'il fût achevé à quatre heures. M. Pichon, Ministre des Affaires Etrangères, est venu m'annoncer que le Traité avait été ratifié à dix heures du matin. J'ai reçu l'invitation du Président pour aller, lorsque je reviendrai à Paris, à Rambouillet, qui est sa résidence d'été. J'ai donné des décorations et on s'est excusé de la remise de la réception à une date ultérieure. J'ai décoré M. Mollard, Chef du Protocole. A cinq heures, j'ai quitté la Légation pour me rendre à la gare. Plusieurs personnages m'ont accompagné, des fonctionnaires français et les nôtres, tels que M. Mollard, Douk qui m'attend à Paris où il terminera les préparatifs. J'ai quitté Paris vers midi, et à trois heures je suis arrivé à Calais. Dans cette partie de la France, il y a beaucoup de prairies, où l'on élève des troupeaux de moutons et de boeufs. On dirait que l'eau salée pénètre partout, car j'ai senti son odeur longtemps avant d'arriver à Calais.....

142ÈME NUIT.

Jeudi, le 15 Août 1907

Chère fillette,

La dernière nuit j'ai bien dormi. Dans l'après-midi, le Prince Georges de Grèce, à Paris déjà depuis un mois, est venu me faire visite. Je suis arrivé ici après le départ du Prince héritier de Grèce. Le Roi de Grèce viendra me voir avant de partir de Paris. Dans la soirée, je lui ai rendu sa visite au Bristol Hotel. J'ai remis ma carte, puis je suis allé au Bois de Boulogne en automobile. Je me rappelle la route, mais non d'une façon sûre, car je fais toujours des confusions. Mais on arrive très vite, si loin que puisse se porter la vue. En un clin d'oeil, nous passons la résidence habituelle de la Reine Isabelle d'Espagne. Je me le rappelle. Encore une minute et nous voici à une porte de fer.

Le parc n'a pas changé d'aspect. On a seulement coupé les vieux accacias qu'on a remplacés par de jeunes arbres. Le parc, c'est un bois touffu, percé de plusieurs sentiers très larges qui le traversent les uns en ligne droite, les autres d'une façon sinneuse. Il y a encore des descentes, et aussi de tout petits chemins. On y voit des pièces d'eau où l'on va en bateau à rames. Cela est d'autant plus facile qu'en certains endroits la surface de l'eau est plus élevée que celle du chemin. Ces pièces d'eau sont toujours à plein bord. Dans une partie sont des collines en pente, d'où l'eau tombe comme de la montagne Krailat. Vis-à-vis de l'entrée du parc, se trouve un restaurant avec une toiture chinoise, depuis des temps très anciens. Les voitures vont jusqu'au champ de courses de Longchamps, et en font le tour. Il y a une forêt et des prairies. On en fait le tour pour revenir par l'endroit où Sisowat donna la comédie. Après avoir parcouru à pied cette région, je suis revenu en voiture.

A ce moment, il y a beaucoup de promeneurs dans le parc, qui prennent plaisir à s'asseoir ou à marcher. Il y en a peu à l'époque des fêtes. Pendant la saison chaude, toutes les rues de Paris sont désertes et tranquilles. Beaucoup de gens sont partis à la campagne, car c'est la fête où le Seigneur Jésus est monté au ciel. Les boutiquiers et leurs clients sont tous en promenade. Le soir, on voit revenir de Versailles de grandes automobiles à six rangées de sièges. Pour les

européens, il est d'une nécessité absolue d'aller au parc. Il n'y a pas seulement que les gens de qualité qui s'y promènent en voiture ou à cheval, ou bien les jeunes amoureux bras dessus, bras dessous, qui se content fleurette, mais aussi les bourgeois et le peuple ordinaire.

Tout le monde sort poussé par une nécessité plus grande qu'ils le croient eux-mêmes, ou que nous pouvons nous le figurer. Ils disent et pensent entre eux: "On fait en sorte de se payer le plaisir d'une promenade en voiture ou à cheval" ou bien "pour trouver le pays plus agréable", ou encore suivant l'adage "on va prendre l'air". Mais tout cela n'est que paroles inutiles, car il est évident que ceux qui habitent les maisons européennes sans balcon ni cour sont comme s'ils étaient emprisonnés sous des vitrines. On resterait chez soi, si les maisons étaient construites comme les nôtres. Car les nôtres sont entourées de vérandahs et de cours. Cependant, nous sortons en litière ou à cheval, ou bien nous restons assis sur nos talons. Cela nous suffit de regarder les enfants courir ou jouer sur les pontons du fleuve, de les regarder pagayer de ci, de là, dans leurs barques.

Aucune maison européenne n'offre rien de tout cela. Il est donc nécessaire qu'il y ait des places au milieu des agglomérations de maisons pour qu'on puisse s'y délasser. Il y a des parcs grands et petits, il n'y a que cela. Les Européens qui restent continuellement chez eux n'ont qu'à s'asseoir "le sang descend aux pieds." Ils ne se couchent pas sur le ventre, ne s'asseoient pas les jambes croisées et ne jouent pas sur le parquet comme nous le faisons. Au contraire, lorsqu'ils vont en plein air, comme dans un parc, ils s'asseoient les jambes croisées ou repliées. Leurs jambes n'en sont pas fatiguées. Ils se couchent sur le ventre et jouent sur l'herbe. Il faut les voir s'en aller sur les routes dans tous les sens. Ils vont à pied, ils n'ont pas de sièges pour manger. Beaucoup s'asseoient par terre, en plein soleil ils respirent à pleins poumons l'air pur. Ils ont donc plus besoin de sortir que nous. Riches comme pauvres, tous se promènent en plein air. Revenu à la Légation, j'ai cherché dans quel ordre je raconterai mon voyage en Europe.

Le soir, je me suis promené en voiture et je suis revenu à la Légation à dix heures et demi. Il a fait moins chaud aujourd'hui que hier. La nuit, la température s'était rafraîchie. Il paraît

étrange qu'à Paris, les feuilles des arbres tombent plus vite que partout ailleurs. Dans la rue, les feuilles sont presque toutes rouges, elles tombent en tas au pied des arbres. La première fois que je suis venu, elles sont tombées au mois de Septembre. Dans le nord où je suis passé, elles sont partout encore d'un vert plein de fraîcheur. Il fait beaucoup plus vite chaud à Paris que dans le nord. Pendant notre voyage en Norvège, on nous a dit qu'à Paris il faisait déjà chaud, mais qu'aussi il y fait froid de temps en temps. Ce serait comme à la fin de l'été, à l'approche de l'automne.

143ÈME NUIT.

Vendredi, 16 Août.

Ce matin, il fait un temps obscur. On a donc été obligé de remettre ma visite à la Tour Eiffel. Car je crains que le temps devienne tout-à-fait nuageux, et de ne rien voir du tout. J'ai donc décidé une visite aux magasins du Louvre, magasins qui portent le même nom que le Palais, et qui se trouvent juste en face.

Le pourtour de cet édifice est carré, dans le genre du Ministère de la Guerre (siamois), mais il est plus petit, et il y a une toiture intérieure au milieu de la construction. Au rez-de-chaussée, on vend des vêtements pour les femmes et d'autres marchandises par étalages de forme circulaire. Puis, on monte cinq étages successifs. L'ascension se fait à l'aide d'une rampe en toile, comme celle qui se trouve à la maison de jeu de Monte-Carlo, et que je t'ai décrite. On va d'un étage à l'autre, et la descente se fait avec l'ascenseur.

Il y a peu de choses à dire au sujet de ce magasin, on pourrait le comparer au Kauf Haus de Berlin. Mais les marchandises du Kauf Haus sont bien meilleures, bien plus belles et bien moins chères. Ce dernier occupe une plus grande étendue dans son ensemble, parce que c'est un établissement neuf. Il ressemble à un vieux magasin et rejette tout ce qui est mauvais pour ne garder que ce qui est bon. Le Louvre ne peut par ses marchandises supprimer la concurrence des magasins au détail. Les prix sont bon marché, mais les marchandises ne sont pas bonnes. Il est préférable de s'adresser aux magasins au détail. Au contraire, au Kauf Haus, les marchandises

sont bonnes et meilleur marché que dans les petits magasins. Ses bénéfices viennent de la quantité d'affaires qu'il fait. Pour aller dans les petits magasins, cela coûte de l'argent, du temps. Au Kauf Haus, on trouve absolument tout ce que l'on veut. Il est plus agréable d'aller dans un seul endroit, aussi les gens vont-ils faire leurs achats dans les plus grands magasins. La manière de vendre n'est pas la même des deux côtés. Au Kauf Haus, il n'y en a qu'une. Aussi, beaucoup de gens comme nous y vont-ils. La foule se presse dans les passages, et ne pénètre que très difficilement. On m'a fait visiter et on m'a prié de faire mon choix au milieu du tumulte. Ici, au contraire, des vendeurs sont désignés pour se mettre à la disposition des clients. L'acheteur doit s'adresser à un vendeur déterminé. On ne peut changer de vendeur, car ils se feraient concurrence. Je n'ai pas l'intention d'acheter, il me suffit de les voir à l'ouvrage, et après avoir tout vu, je suis parti. Ma visite a été si longue que j'en ai les jambes fatiguées.

Je suis rentré avant la nuit, le ciel était pur, il faisait du soleil. Pour revenir à la maison, je suis passé devant la Tour Eiffel appelée en anglais Eiffel Tower. Là s'est terminée notre promenade. Les maisons sont toutes petites, il n'y en a pas au pied de la Tour. Des jardins et des pièces d'eau embellissent tout-à-fait cet endroit. Il n'y a personne, et cela va bien. On monte au premier étage dans un ascenseur funiculaire qui donne l'idée d'une urne funéraire posée au sommet d'un piédestal. Je suis monté au premier étage où il y a des boutiques et des instruments de jeu. Puis, avec le funiculaire je suis arrivé au deuxième étage, où il y a aussi des boutiques et des instruments de jeu du même genre. On monte en droite ligne au troisième étage qui est le plus élevé. J'ai donc pris l'ascenseur, mais j'ai fait deux parcours ; l'ascenseur va jusqu'à la moitié de la partie supérieure de la tour, puis on change encore une fois pour atteindre le troisième étage. Là, il y a aussi des boutiques et des instruments de jeu, mais tout cela est garanti du vent par des panneaux vitrés qui en font le tour. C'est très haut. A mon arrivée au troisième étage, il se mit à pleuvoir. Aussi, ne suis-je pas monté plus haut, où j'avais déjà été. Des vibrations font trembler l'étage supérieur. Lorsqu'on compare la tour au Gröblin, on mourrait de peur si on le rendait aussi petit en le coupant par la pensée, car on frémit à regarder les peintres qui sont en dehors.

Dans ces boutiques, on vend des objets de toutes sortes : boîtes d'allumettes, cendriers, verres, crayons, surtout des cuillers avec simplement l'image de la Tour, et des cartes postales que l'on peut envoyer d'ici. On y trouve des presse-papiers noirs et des mouchoirs brodés. Il y a aussi un bar où l'on vend des boissons qui paraissent moins limpides qu'autrefois, suivant l'habitude. On jette des sous dans des instruments qu'on fait tourner pour s'amuser. Il en est ainsi pour des courses de chevaux. Celui qui gagne reçoit les sous qui lui reviennent, on fait disparaître la mise de celui qui a perdu. On ne peut qu'y perdre ou seulement équilibrer les gains et pertes. Il y a des joutes de bateaux et des instruments pour dire la bonne aventure. Lorsqu'on jette des pièces de monnaie, on gagne des objets variés, parmi lesquels des objets religieux. La construction de cette tour présente cet avantage extraordinaire de permettre de voir tout Paris et ses alentours à perte de vue. Il m'a fallu plus d'une heure pour monter et descendre, car j'ai dû marcher, visiter et attendre aux relais de l'ascenseur, qui ne monte que toutes les dix minutes.

Je suis revenu déjeuner à la Légation. J'ai reçu la visite du Professeur Koch. C'est lui qui d'habitude s'occupe des expositions. Il a aidé Pra : ya Suriya pendant l'exposition de Philadelphie, et cette fois-ci, il a dirigé l'exposition de Saint-Louis. Il y a longtemps qu'il nous fréquente avec plaisir. Lorsqu'il a appris que je n'irais pas en Amérique, Pra : Ratanayap est revenu. Il a fait la traversée pour me voir. C'est un homme bien élevé, ceux des nôtres qui le connaissent disent que son caractère est toujours le même. A son entrée, il ne m'a pas semblé tel que je le croyais. Plusieurs personnes de ma connaissance sont aussi venues me visiter.

L'après-midi, je suis allé en automobile à Sèvres, où l'on fabrique de la vaisselle. C'est en dehors de Paris. A la sortie du Bois de Boulogne, les voitures doivent s'arrêter. Des employés vérifient le pétrole, car pour rentrer dans Paris, il y a des droits de douane à acquitter. Le prix du pétrole y est donc élevé. Aussitôt la barrière dépassée, on va chez un marchand de pétrole qui se trouve en face et qui vend à meilleur marché. Pour ma voiture, il n'y a pas de formalités, j'ai un laissez-passer.

A mon arrivée à Sèvres, nous sommes reçus par des fonctionnaires. J'ai visité les salles où l'on expose les pièces achevées et les gros objets qu'on ne met pas en vente. Les petites pièces seules

sont livrées au commerce. Après, j'ai visité la fabrique. J'avais déjà vu une première fois fabriquer la porcelaine à Meissen, à Dresde, en Italie et en Russie. Je l'ai vu cette fois au Danemark, il est bon d'en dire encore quelques mots.

Pour la fabrication des pièces rondes, on emploie des tours à pédales comme ceux pour modeler les vases d'argile. Pour les statuettes on se sert de moules à impression. On met tout de suite au feu les objets blancs non émaillés. L'émail blanc qui recouvre les petites pièces plongées dans l'émail liquide sèche immédiatement dès qu'on les en retire. De même pour les tasses, dont l'intérieur n'a pas encore subi de cuisson. Il y a deux manières de faire la décoration : la première consiste à peindre avant de tremper dans l'émail ; la deuxième après l'émaillage, à décorer avec l'émail liquide. On donne plusieurs couches qui ajoutent à la solidité. Pour la décoration à l'or, on grave une plaque de fer, puis on la recouvre d'une substance noire qui se dépose dans les creux. On l'essuie avec soin pour que la surface plane soit propre, on la recouvre en entier de papier mince et on met sous-pressé. La substance noire s'imprime sur la feuille de papier qu'on place ensuite sur l'assiette émaillée. On roule de la gomme indo-arabique au verso du papier. Le produit noir se dépose à l'intérieur de la tasse, et c'est à ce moment que l'or qu'il contient y est fixé. Dans un autre endroit, on procède au polissage des tasses et on les soumet à la cuisson. Si l'or est plus épais à un endroit, il faut en mettre de nouveau. Lorsqu'on a retiré du four, on enlève le brillant avec un polissoir, et l'opération est terminée. C'est un travail très difficile, tout cela se fait avec les mains, jamais avec les pieds. Pour émailler les grosses pièces qu'on ne peut plonger dans un bain, on souffle dans des tubes de verre qui ressemblent à des lance-parfums. Pour modeler des objets fragiles, des tasses très minces, par exemple, on les coule dans des moules en forme de creuset. On ne prend que la tasse, la terre se détache en y mélangeant beaucoup d'eau. L'opération est d'autant plus lente ou d'autant plus rapide suivant l'épaisseur désirée. L'objet suffisamment sec est enlevé, il a alors la forme d'une tasse. Mais cette tasse est tout-à-fait fragile et friable. Pour la mettre au four, on a des creusets en forme de cocos pour puiser le riz. On les remplit, puis on les met dans le four. Pendant toute la nuit on entretient un feu très intense. J'ai vu aujourd'hui sortir du four les objets cuits. J'ai vu fabriquer des assiettes et

les tasses à thé qui nous sont destinées et qui n'étaient pas encore achevées. Je désirais avoir une paire de coqs que j'ai vu sortir du four. On m'a dit qu'ils avaient été commandés par la femme du Ministre des Affaires Etrangères, et qu'ils étaient pour elle. "Bien," ai-je dit, "j'en parlerai au Ministre des Affaires Etrangères." J'ai acheté un assortiment de statuettes pour salle à manger. L'habileté de ces artistes est des plus grandes. A Meissen, on fabrique aussi bien pour la matière et l'émail, mais l'exécution de la forme est inférieure au genre délicat que font les Français. Je crois qu'à Sèvres on fait mieux que partout ailleurs, et je doute que nulle part il y ait mieux.

Pour revenir, j'ai suivi le même chemin qu'à l'aller. Nous sommes entrés dans le Bois, et nous avons pris le thé au Pré Catelan. Pour moi, prendre le thé n'est qu'un mot. Il faut le traduire par manger des fruits. Le médecin m'a défendu le thé. Je ne tiens pas à boire de leur liqueur épaisse et noire. Comme compensation, j'ai mangé des fruits. Il y a en ce moment, différentes espèces de fruits : de gros raisins noirs de forme ovale, de gros raisins verts, agréablement parfumés et parfaits, des fraises de forme ovale, des pommes et des prunes très douces et exquisés, et des pêches depuis longtemps bonnes, des poires bonnes aussi, mais elles ne sont pas aussi grosses que celles d'autrefois. Des concombres, ou des cucurbitacés appelés "melons" en France. Leur chair est ferme et de saveur parfaite. Des figues à point, très sucrées. On ne trouve pas ailleurs une telle abondance de fruits. En Allemagne, on prétend que les fruits doivent être appelés fruits de France. C'est ce qu'on dit aux endroits où il y a beaucoup de fruits. Je suis allé prendre le thé aujourd'hui, au milieu de la forêt, dans une maison dont un côté tout entier est en glaces. Un autre côté est garni d'une glace aussi longue que toute la salle. Sur de petites tables, on a placé des gâteaux, des fruits, et toutes sortes de récipients pour boire. Deux orchestres jouent tour à tour. A l'extérieur sont de beaux arbres qui ombragent un chemin très joli et très agréable. Il est impossible d'égaler les Français pour disposer les ornements dans ce genre. Après le thé, je suis revenu à la Légation. J'ai fait différentes choses.

Le soir, je suis allé voir l'Opéra, le Grand Opéra. La rue qui y conduit est inondée de lumière, comme si chaque endroit était

en fête. Presque tous les modes d'éclairage sont employés dans les rues de Paris : les lampes, le gaz, l'électricité, les lampes à arc. Il ne manque que des lampes à ressort, ou à mèche. On utilise d'une nouvelle façon l'électricité. On se sert d'un long tube qui donne une vive lumière, couleur bleu de ciel. Les magasins font des annonces électriques pour vendre leurs marchandises. Les enseignes s'allument et s'éteignent, alternativement, en changeant de couleur. Il y a encore beaucoup à dire à ce sujet. C'est comme une illumination continuelle. A la devanture des restaurants et des cafés, sur le bord de la rue, sont de petites tables, serrées très près les unes des autres. Malgré qu'on fasse ailleurs comme à Paris, on n'arrive pas au même résultat. On ne trouve rien de pareil à Londres. Qu'on essaie d'en faire autant à Hyde Park, personne n'y viendra. Le tempérament des Anglais qui n'aiment pas cette façon de se promener et de manger, ou bien le temps toujours obscurci par le brouillard, la pluie et la fumée ne le permettent pas. L'atmosphère pure, tempérée et saine de Paris invite à la promenade en plein air.

Le Grand Opéra est une très belle construction, sans pareille. En ce moment, son aspect est plus triste qu'autrefois. Il paraît défraîchi aussi bien à l'extérieur qu'à l'intérieur. Il serait nécessaire de le réparer. L'Opéra a été bâti en 1660, époque à laquelle régnait chez nous le roi Prasat T'ong. Mais on y a fait des transformations successives. La nouvelle salle date de Napoléon III. Les représentations de l'Opéra ne donnent aucun bénéfice, et elles ne pourraient avoir lieu, si le Gouvernement n'accordait aucune subvention. Beaucoup vont à l'Opéra-Comique ou aux théâtres. L'Opéra-Comique ressemble tout juste à un "yike" (théâtre siamois). C'est un théâtre européen, tout-à-fait semblable à nos "lak'on," comme configuration, la façon de jouer seulement diffère.

Au Grand Opéra, on chante et on danse ; il n'y a pas de rôles parlés, c'est surtout de la danse qu'on s'occupe. On lève en effet les bras très haut ; on croise les jambes dans tous les sens, on se courbe, on se penche. Les danses des Européens sont agitées, elles s'exécutent avec les pieds sur des modes rapides. Nos danses à nous se font aussi bien avec les pieds qu'avec les mains, le mode en est lent, l'action mesurée, sans aucune précipitation. Les Européens jugent notre manière de danser étrange et ridicule.

C'est au point qu'ils la trouvent détestable. Pour le vrai siamois, leur manière de faire est aussi détestable et déshonnête. Ils se mettent des ka : prông très courts. Ils les relèvent de la main, ils les entr'ouvrent, ils dansent et sautent comme des singes entremêlés. C'est une honte pour des femmes d'être obligées de faire ainsi.

Leurs règles sont les mêmes pour chanter que pour réciter des vers, exception faite seulement pour la musique. Dans nos orchestres, on entend par-dessus tout les tambourins. On ne comprendrait plus la musique si on y changeait quelque chose et si on élargissait le thème. Il y a aussi des règles de danse qu'on ne peut enfreindre. En un mot, il y a et des orchestres et des danses. Chez les Européens, ce n'est plus cela. La musique peut être renouvelée par des centaines et des milliers de thèmes en allant des tons élevés aux tons extrêmement doux, de l'extrême rapidité à l'extrême lenteur. Ce sont des divisions ordonnées par l'imagination, qui fournissent quelque chose d'harmonieux. C'est la même chose pour la danse : les modifications se font avec la musique.

* Dans un théâtre de ce genre, les costumes consistent en ornements étincelants et resplendissants. Ce sont ceux du temps passé, on ne met plus de vêtements ordinaires. Chez nous on a de même des costumes comme ceux d'autrefois, qui brillent et resplendissent aussi. Enfin, les spectateurs aiment entendre de bonne musique et en même temps à voir de jolies choses. Les grands acteurs principaux et les comédiens ne diffèrent que par leur langage et leur façon de jouer. Leurs connaissances et leur esprit sont d'autant plus restreints qu'ils sont soumis à des règles à la fois larges et strictes.

Aujourd'hui, on joue au théâtre Ariane. Le fonds de la pièce est le suivant : deux soeurs aiment le même homme. Lorsqu'elles l'apprennent, elles se désespèrent et se fâchent. La cadette s'approche de la statue de Vénus pour faire quelque chose. Vénus en tombant la frappe et la tue. On porte son cadavre en procession dans le temple. La soeur aînée pendant la nuit va supplier Vénus. Celle-ci lui apparaît et fait que le spectre de la jeune fille la conduise à l'endroit où dansent et chantent les fantômes. L'aînée prend des fleurs, les offre à Vénus et la supplie de laisser sa soeur revenir sur la terre. Vénus y

consent, mais la ressucitée ressent encore de l'amour pour l'homme qui l'aime. La soeur aînée devient folle, et va se noyer dans la mer. Je ne suis allé voir que le deuxième acte, je suis sorti avant la fin. Les tableaux sont très jolis. On se sert de rayons lumineux qui sont magnifiques, et font extrêmement bien pendant la nuit. Je fus de retour à onze heures.

144ÈME NUIT.

Samedi, le 17 Août.

Aujourd'hui, je me sens bien mal à l'aise. Je me suis réveillé assez tard. A l'heure indiquée, on est venu faire ma toilette. L'artiste me coupe les cheveux et le malheureux veut malgré moi me peigner. Il ne peut pas faire ma raie, je patiente pendant trois essais et je finis par le renvoyer. Je suis allé déjeuner, le repas n'était pas bon. On avait précisément préparé du riz, mais il était mal cuit et tellement épais qu'on aurait dit du potage au riz. De plus, j'ai l'estomac plein et je n'ai pas déjeuné à midi.

M. Defrance, qui fut Ministre de France au Siam, vint me faire visite. Très corpulent et de figure rouge, il paraît bien portant. Il m'a demandé d'amener sa femme et sa fille que j'aimais beaucoup lorsqu'elle était toute petite.

On avait tout d'abord décidé pour aujourd'hui une visite à Baccarat et à Versailles. L'après-midi s'est passé, la promenade à Versailles n'a pas été possible. Nous avons donc pris le parti d'aller à Baccarat, puis au hasard. A moitié chemin, j'ai vu les boulevards qui sont admirables et dont le nom change suivant le parcours. J'ai vu la porte Saint-Martin et la porte Saint-Denis, deux vieilles portes de Paris que l'on a conservées. A la place des boulevards étaient de vieux remparts. On les a démolis pour faire de larges rues qui vont dans la direction de ces portes. Notre-Dame et le Palais-Royal, c'est là le vieux Paris. Autrefois, il y avait des fortifications circulaires. La portion de la ville où nous nous promenons en ce moment est complètement neuve. Les grandes artères, c'est-à-dire les grands boulevards, sont divisées en plusieurs parties, dont les noms différent

Elles se terminent à la Place de la République. Ce quartier est habité par les pauvres et les ouvriers. La valeur des marchandises diminue à mesure qu'on s'éloigne de la place. Ce sont des marchandises qu'on vend aux pauvres. La réputation de ce coin de Paris serait détestable. On s'y donne des coups de couteau, il est dangereux de s'y promener pendant la nuit. Lorsqu'il se produit une grève ou une émeute, c'est toujours de ce quartier que cela part. La police y exerce de nombreuses répressions. La route que j'ai suivie dans la direction de Baccarat descend en tournant plusieurs fois jusqu'à la colonne sur laquelle est la statue de la Liberté. On remonte ensuite pour, après d'autres détours, arriver à Baccarat.

Dans ce magasin, il y a une grande salle où l'on expose la verrerie. Le directeur prétend avoir fait de nombreuses modifications; il n'y paraît pas beaucoup. Les gros objets, comme les candélabres et les lustres sont les mêmes qu'autrefois. Il vante beaucoup une série de verres de couleur qui imitent la porcelaine. On ne fait la différence qu'en les frappant du doigt. Père n'en a pas acheté, parce que le prix est élevé et qu'il n'y connaît rien. Les tout petits objets comme les cuvettes pour la toilette sont du même modèle que les anciens. Ce magasin expose seulement des échantillons. On y vend et on y prend les commandes, on n'y fabrique pas.

Après avoir quitté ce magasin, je me suis dirigé vers Montmartre, pour voir Paris depuis l'église : "Eglise du Voeu National du Sacré Cœur", ce qui se traduit par : église sainte élevée par la piété du peuple. C'est presque la même appellation qu'on emploie chez nous pour dire église nouvelle. L'idée m'est venue d'y venir, car je sais que si l'on monte sur la Tour Eiffel pour voir les dômes qui se trouvent sur les collines, on peut voir aussi bien Paris du haut de cette église que de la Tour Eiffel. Paris est entouré de monts et comme placé dans le fond d'une poêle. Les monts en forment la bordure, sur laquelle cette église est placée. La montagne n'est pas très haute, mais la route qui y mène est presque escarpée. Des pauvres gens habitent sur toute son étendue. Elle ressemble à la montagne de Naples, mais elle est beaucoup plus petite. Les rues ne sont pas étroites comme celles de Naples.

En arrivant au sommet, on trouve enfin l'Eglise, qui a été construite en plusieurs fois et pas encore terminée. Elle

comprend cinq parties plus élevées que les autres et un clocher bâti en pierre. On y voit une grande cloche qui a été fondue et a reçu la consécration, mais qu'on n'a pu installer, parce qu'elle est fêlée. Des personnes y sont toujours en dévotion, et prient les statues suivant leurs mérites. Comme ex-voto, il y a des coeurs, des bougies dans des chandeliers. Des femmes âgées vendent des bougies pour être brûlées en offrande continuelle. On y prie en foule suivant la règle, on y fait aussi des processions. D'autres dévoilent leurs péchés aux prêtres. Il y a de l'eau bénite on y trempe la main et l'on touche le front, signe que font tous les disciples. Pour les uns, la madone est sacrée, pour d'autres elle ne l'est pas, même pour Jésus. C'est donc à tort qu'on nous traite d'idolâtres, parce que nous vénérons des images. Même s'il en était ainsi, nous pouvons objecter que les catholiques romains vénèrent beaucoup plus d'images que nous, et en supposant qu'ils s'en défendent, que leurs fêtes ressemblent plus à celles des brahmes que les nôtres. Le Bouddhisme se compare à la religion annamite, nous nous rapprochons du protestantisme. Autour des églises on vend dans des boutiques des statues de Jésus et de la Madone. Ces statues sont fondues comme celles qu'on vend chez nous à la pagode Sam Plüm. Les Européens qui viennent dans notre pays achètent sur les marchés des statues du Bouddha, soit pour s'en amuser, soit pour se moquer de nous, disant que nous sommes des idolâtres. J'en ai donc acheté, parce que ces objets curieux me plaisaient, mais sans aucune intention de moquerie. Bien plus que nous, ils ont des colliers pour garantir de la fièvre et des maladies, et nombre d'autres objets qui protègent et guérissent. On aurait vite rempli un panier en achetant un spécimen de chaque. Il y a de tout, même des chapelets. Ils ont des objets de piété, ils récitent des prières consacrées, et font d'autres choses presque semblables. Il y a aussi des chemins de croix. On murmure des prières sur le même parcours. Nous, nous n'avons pas de confession pour les laïques. Ici, on les confesse, pour cela on se sert d'une armoire. Le prêtre y pénètre, et s'assied dans le compartiment du milieu. Il y a une ouverture de chaque côté, dans laquelle la personne qui se confesse se met à genoux pour parler à l'oreille du prêtre. Une grille empêche de voir son visage. Avouer ses fautes cela n'engage pas à réprimer ses passions dans l'avenir. Une faute accomplie reste toujours une faute. Quand même on essaierait pour la laver ou

la faire disparaître, de donner de l'argent aux prêtres, ou d'aller à l'église dix et cent fois, la faute reste entière. L'intention de réparer se traduit par une offre d'argent. Cette façon de faire varie avec le caractère des gens.

D'ici, on voit très distincte la partie vieille et la partie neuve de la ville. Beaucoup de gens s'assoient ou se tiennent debout pour regarder. Revenant de cette église, je suis passé par le Bois de Boulogne. Je me suis arrêté pour prendre le thé au restaurant d'Armenonville, qui est dans le Bois. J'ai rencontré le Prince Georges de Grèce qui s'y trouvait déjà. Nous avons causé ensemble. Cet endroit du jardin est traversé de chemins qui font de nombreux détours. Le restaurant se trouve au milieu. Il y a des glaces sur les murs et des tentures autour de ces glaces. A l'extrémité de ces tentures, il y a des rangées de globes électriques en forme de fleurs, et de l'électricité partout. On est éclairé pendant la nuit, la lumière brille comme pour une fête. Sortant de là, je suis allé autour de l'étang, sur lequel on se promène en bateaux à rames. On y voit des cygnes blancs et des canards. On y vend du pain pour le leur donner à manger. Ils font un bruit semblable à celui qu'on fait en remuant l'eau de nos jarres, et agitent la surface comme chez nous, du côté principal de la maison. Seulement l'eau dans notre jardin est plus propre. Cela me rappelle Dusit Parc et cela m'émotionne beaucoup. Le jeune Ouroup'ong m'engage à aller voir le Chatelet. C'est un théâtre pour les enfants, on n'y joue rien de grossier. Mais ce théâtre se trouve précisément à l'opposé dans Paris. Aussi, ai-je visité aujourd'hui trois coins de Paris. Un de plus et j'en aurai fait le tour.

Aujourd'hui, on joue au théâtre une pièce à escamotages. Une diablesse et un vieux diable s'associent. Chacun d'eux devient un être humain. Ils se transforment à dessein et ils accomplissent des tours pour faire rire, comme d'avoir la colique. Dans le but d'escamoter, ils se mettent à table. C'est dans la bouche des portraits que disparaissent les aliments. La table s'enfonce complètement dans la plancher. Il y a des parties très belles comme des ballets qu'on donne de temps en temps. La vue en est choquante. On dit que rien n'est grossier dans ce spectacle. Si c'était au Siam, il nous paraîtrait tout-à-fait immoral. Les femmes prennent des maillots de soie collants. Elles sont comme nues, par-dessus

elles mettent des vêtements de tulle noire. Lorsqu'elles sautent, on voit leurs jambes en entier. Sur des maillots collants, elles portent des "kra:prông" très courts, en forme de parasol. En dansant ils s'entr'ouvrent parfois, et c'est comme s'il n'y en avait pas. Pour jouer au Siam, Chao Pra:ya T'ewet ne serait pas d'avis que ses acteurs s'habillent ainsi. Même s'il y consentait, tout le théâtre s'y opposerait, en admettant que leur plaisir ne soit pas immoral. Pour décrire la pièce, Ouroup'ong est celui qui a le plus d'autorité. Je suis arrivé trop tard pour assister au commencement, je suis parti avant la fin.

De retour à la Légation à onze heures, je croyais avoir la visite de M. Veni, mais il était reparti avant mon arrivée. Je n'ai rencontré que Kroma Louang Pra:chak qui arrive d'Angleterre. Aujourd'hui j'ai reçu deux courriers à la fois, et j'en ai encore en retard, car je n'ai pas eu le temps de répondre au courrier précédent. Ma promenade obligatoire et les réceptions ne m'en ont pas laissé le temps. Les deux jours qui ont suivi mon arrivée à Paris ont été employés en visites, aussi n'ai-je eu que très peu de temps pour aller en ville. Pendant mon voyage précédent, les réceptions officielles m'avaient fatigué. Combien y a-t-il de choses que je n'ai pas pu voir à fond. Je pense que cette fois ma visite sera terminée en quatre ou cinq jours. Je serai beaucoup plus libre à Hambourg et n'aurai rien à faire. Je répondrai donc à toutes les lettres.

145ÈME NUIT.

Dimanche, le 18 Août.

Le matin, je suis allé en automobile à Fontainebleau. J'ai visité le château où l'Empereur Napoléon III. reçut les ambassadeurs, à l'époque de Chao P'ra:ya Si P'ipat. Il faut du temps pour sortir de Paris. Puis, nous avons suivi le bord du fleuve. Il m'a été facile de remarquer que le système français est d'avoir des routes qui ne font pas de coudes brusques. A l'aide de détours, on les supprime. De chaque côté il y a deux rangées d'arbres, mais sur beaucoup de routes, il y a de gros pavés qui les

rendent raboteuses. Les voitures s'en ressentent énormément. Le véhicule que nous avons loué est petit et commode pour tourner dans les villes. Les ressorts ne sont pas suffisants, aussi avons-nous été très secoués. En ville, les automobiles ne peuvent avoir de lumière avant, elles ont des lampes sur les côtés, pour ne pas effrayer les chevaux. Les routes que nous suivons ont depuis longtemps besoin être refaites. Elles sont cahoteuses et ne valent pas les routes des chefs-lieu x. A Paris, les rues sont vite détériorées par la quantité des chariots. Aux endroits complètement réparés, on répand de l'huile qui empêche la poussière, et vraiment on dirait qu'il n'y en a pas. On est tout-à-fait hors de Paris, aussitôt qu'on a passé les petites villes de la banlieue. Puis, c'est la campagne où la moisson a été terminée. Au milieu des champs, on a exposé au soleil des meules de paille. La moitié du trajet est faite; après une petite côte, on arrive dans d'autres bois. La route en plaine et sous bois court en ligne droite, elle ne présente aucun contour sinueux comme au départ. Elle suit des collines le long du fleuve. On monte de nouveau, le sol sablonneux est planté d'arbres à essence. On monte encore; de la boue et des cailloux raboteux. Ici toute plantation est impossible. Là, il y a une vaste pelouse pour les chevaux. Encore une petite côte et nous sommes à Fontainebleau, où le marché est entouré de boutiques qui se touchent, le tout n'est pas très grand. Nous allons tout droit au restaurant, qui est juste en face, du côté opposé au palais. Il y a tout juste un couple de français, les autres sont des étrangers, principalement des Américains.

Après déjeuner, nous avons visité l'intérieur du palais. Comme nous fumions nos cigares, nous sommes allés à l'étang voir les poissons, et l'aspect extérieur du palais. On dirait que la place et les alentours ont beaucoup souffert. L'herbe y est clairsemée et négligée. Elle pousse dans les intervalles du pavé, qui n'est pas entretenu. La façade postérieure de ce palais est aussi large que celle du palais royal Chakkri. Le devant présente trois parties plus élevées que les autres. La cour du roi est située au milieu. C'est par là qu'on pénètre à l'intérieur, comme pour la salle du trône Boromasat'it Mahôlan (de la Majesté suprême et permanente). Dans le jardin, à droite, il y a une pièce d'eau où on élève des poissons qui ne sont pas très gros. On prétend que ces poissons ont des centaines d'années. Je suis allé

leur jeter du pain et je n'en ai vu que de petits, qui n'ont sûrement pas cent ans. A l'extrémité de la construction qui peut se comparer à notre habitation, se trouve le bureau du trésor privé et le musée chinois. Heureusement, je peux le visiter, grâce à sa proximité. A la porte deux lions chinois en pierre. A l'intérieur sont réunis des objets chinois, japonais et siamois. On y voit des tasses en jade. Les objets qui viennent de chez nous y sont en désordre. J'ai interrogé le gardien, il dit que ce sont des objets siamois, c'est tout ce qu'il en sait. Il faut aller à la découverte, les prendre soi-même et les examiner. Parmi les objets que j'ai vu, il y avait une couronne laquée, dont le sommet est en forme d'ornement religieux, une chaîne d'or avec des rubis, un sceau ancien orné de neuf espèces de pierres précieuses, un sceau de la Légion d'honneur, mais on a changé l'empreinte en celle de la couronne. Des sabres royaux du Japon avec un fourreau laqué, et un autre émaillé. Un kriss avec un fourreau doré et une inscription indiquant qu'il a été donné au fils du Roi, une grande boucle à chaîne d'or, ornée d'incrustations d'émeraude, des couteaux, cuillers, fourchettes en or ornés de diamants, un porte-cigares laqué, de forme ovale, un autre émaillé, semblable à ceux que les seigneurs recevaient en cadeau, une boîte carrée en laque, une autre ovale, une boîte en or pur, à ciselures japonaises, un anneau orné de neuf pierres précieuses, un nid de guêpes en diamants, un assemblage de diamants, une table en argent, deux plumes en or pur, une flûte malaise en ivoire, des litières de princes en bois recourbé, des palanquins dont les toits sont surmontés d'une pointe, des parasols à trois étages, au manche court qu'on porte entre les litières, des coquillages laqués pour écraser le bétel et qui s'ouvrent, des vases en laque pour contenir la chaux, sans supports, mais on peut se rendre compte que tout cela forme un assortiment. La laque de ces objets est très belle. Des bassins pour la toilette du Roi, laqués et tournés à l'intérieur. Les supports sont séparés et différent pour chaque personne. Un vase à remèdes en laque, un autre doré, un rince-bouche laqué, un vase à thé en or, des tasses en jade, une théière à boules de verre rouge, un écran, un parasol royal tressé en fil d'or, un autre en étoffe tissée de fils d'or et d'argent, une paire d'insignes à cinq étages, une autre paire à trois, une paire d'insignes royaux, une épée triangulaire avec une longue poignée, une lance à deux branches, un fourchard, une lance,

deux paires de javelines. Un assortiment de harnais incrustés d'or et ornés de pierres précieuses, une reproduction du Bouddha d'émeraude portant les trois saisons, un tambour du palais du Roi. Voilà tout ce qu'il y a.

Je suis monté à l'étage supérieur, dont j'ai visité les différentes salles. Comme tu peux le voir dans la carte postale que je t'ai envoyée, toutes les chambres sont petites et carrées. La carte postale en donne une reproduction exacte, mais elle en donne une image beaucoup plus nette. Il y a deux ou trois grandes chambres : la bibliothèque et des salles de danse. Les chambres sont petites, même la salle du trône. On a construit les différentes pièces de ce palais sous divers règnes. On voit encore dans chaque chambre les noms des rois. Napoléon a transformé complètement plusieurs salles. C'est dans ce palais que Napoléon Bonaparte signa son abdication. Le texte autographe se trouve à la bibliothèque. La façade postérieure peut se comparer à notre palais et ressemble au bâtiment du Trésor ou au jardin du Paradis. C'est un jardin bien agencé, et planté de beaux arbres. Au milieu de ce palais se trouve un petit jet d'eau depuis l'an 1615 de l'ère du Christ. On y voit aussi une salle d'armes et des appartements pour les habitants du Palais. A la suite de la salle du Trône, il y a un bâtiment qui lui est contigu, un autre est plus loin. Cet édifice a été bâti à des époques différentes, et c'est dommage. Il est abandonné et mis à la disposition des visiteurs. On ne s'occupe pas avec assez de soin de son entretien.

Après cinq heures de l'après-midi, je suis revenu. Je suis entré m'asseoir un instant au restaurant. Puis, nous avons pris la voiture. A peine étions-nous partis qu'il s'est mis à pleuvoir, mais très doucement. En arrivant à Villeneuve Saint-Georges, ce qui se traduit par " Ville neuve Saint-Georges ", je me suis arrêté à la plantation d'orchidées de M. Marceaux. Nous voyageons sans appareil, mais les passants nous reconnaissent. Ils disent, nous les avons entendu : le Roi Chulalongkorn ! On a enclos la plantation d'orchidées pour que personne n'y pénètre, et ne puisse en prendre pour les vendre. Les fleurs sont vendues toute l'année, elles valent très cher. On a séparé les orchidées suivant leurs espèces. Ce mois-ci, telle espèce fleurit, le mois suivant ce sera une autre espèce. On a mis de côté les nombreuses variétés qui n'ont pas de date fixe pour fleurir. La toiture et les murs de la serre sont tout en verre, un seul côté est une muraille. Sur des échafaudages sont échelonnés des vases d'argile. Des réservoirs en

ciment pour que l'eau n'y séjourne pas en trop grande quantité sont sous ces échafaudages. Sur le sol, on a répandu partout du charbon. Les orchidées sont placées dans des vases en terre pleins de terre, de feuilles et de mousse, qu'on ne trempe pas dans l'eau, et qui sont seulement humides. Ce n'est pas chaque jour qu'on les arrose, mais seulement une fois tous les deux ou trois jours. Tous les jours, on verse de l'eau sur la surface du charbon, et aussi sur les planches qui supportent des seaux de façon qu'elles soient toujours humides. On y fait passer des conduites de vapeur chaude pour entretenir une atmosphère tiède. Le thermomètre s'élève à vingt degrés centigrades. Lorsque je suis allé le voir, il marquait vingt-cinq. Il y a sur le toit des stores qu'on peut rouler. Les fleurs qu'on obtient sont coupées en petits morceaux et enfouies dans la mousse pour les faire germer. Chaque année, on coupe autant de branches qu'il y a de pots. On opère ainsi pour en avoir beaucoup. On en change la couleur comme pour les rosiers. On laisse mûrir la gousse une fois formée jusqu'à ce qu'elle éclate. On prend les graines qui tombent et on les mélange au meilleur pollen. Puis, on sème ces graines dans de la mousse humide. Cette salle plus fraîche que les autres est destinée aux gros arbustes. A époque fixe, les feuilles naissent toutes petites et poussent régulièrement. On enlève le pot, lorsqu'elles atteignent la dimension voulue. Ainsi, on obtient beaucoup d'orchidées. Il y en a dix-sept espèces spéciales. Comme curiosité et pour les faire voir, j'ai demandé qu'on m'envoie deux échantillons de chaque. Ces plantes sont très chères. En dehors de cela, elles n'ont rien d'extraordinaire. Beaucoup viennent de notre pays. Mais d'Amérique vient une espèce tout-à-fait belle, son parfum rappelle celui de la poudre de riz. Ils les font venir. J'ai dit à Douk d'écrire. Si elle réussit, il en enverra, et j'ai acheté aussi de la semence.

A sept heures et demie, à mon arrivée à la Légation j'avais parcouru environ soixante-dix à quatre-vingts kilomètres. Je me sens un peu fatigué. J'ai dîné à la Légation. M. Veni est venu me rendre visite. Nous avons causé longuement ensemble.

146ÈME NUIT.

Lundi, le 19 Août.

Ce matin, à cinq heures, je suis allé en automobile à Versailles. Dès qu'on a quitté Paris, sur tout le trajet, il y a des côtes, mais peu de descentes, car on franchit des collines. Tout le long du parcours, il y a des maisons. A moitié à peu près de la course, on arrive dans une plaine, puis on traverse des bois. A la limite de ces bois, on entre dans le territoire de Versailles. La route est barrée d'une grille de fer comme limite de Paris et pour la surveillance douanière. Il y a beaucoup plus d'édifices à Versailles qu'à Fontainebleau, des rues très larges, mais les maisons ne sont pas belles, elles sont semblables à celles des villes de province. Plusieurs routes conduisent au Palais. Sur le bord sont plantés de grands arbres. On a taillé la cime du côté de la voie. Les branches s'entre-lacent et donnent des deux côtés l'aspect d'un rideau en forme de demi-cercle, mais à la partie supérieure une ouverture les empêche de se rejoindre. Après des détours, je suis arrivé dans cette partie où habitaient les femmes du Palais. Nous sommes passé devant le Grand Trianon, construction à un seul étage, et de largeur restreinte. C'est là qu'habitaient les favorites de Louis XIV, il n'y a rien d'admirable. Je ne m'y suis pas arrêté, car je craignais d'être limité par le temps. Je suis donc allé plus loin jusqu'au Petit Trianon, c'est-à-dire le Trianon de petite importance où habitait la Reine Marie-Antoinette, épouse du roi Louis XVI, et Princesse Autrichienne. Ce pavillon construit en pierre n'est ni très vaste, ni très élevé. Il y a cinq fenêtres seulement dans la longueur. La Reine Marie-Antoinette préférait les petites chambres, comme je le dirai dans la suite. L'intérieur est séparé dans sa longueur par une cloison. De chaque côté, il y a trois ou quatre pièces. La salle à manger est ce qu'il y a de plus curieux. Elle est placée au milieu, dans la partie du côté de la route. Au centre, se trouve une table en pierre sur laquelle est gravée la sphère terrestre, avec la carte de tous les pays. On prétend que c'est Louis XVI qui l'a gravée lui-même pour instruire son fils. Le mot Siam s'y lit en gros caractères. Il n'y a pas de table pour manger. Au moment du repas, on préparait la table à l'étage au-dessous; on la faisait monter à travers le parquet même de la salle. On ne trouve pas trace de ce fait dans les Annales. Des critiques ont-ils été d'avis différents? Quelqu'un l'a-t-il raconté, cela se trouve-t-il dans les vieux ouvrages du temps de Kōsa P'an? Le vénérable

P'ou seul pourrait nous le dire. Dans une autre chambre, on voit les bustes en pierre de Louis XVI et de la Reine. Il y a deux tableaux placés l'un en face de l'autre: d'un côté le portrait du Roi et de la Reine, de l'autre celui de la Reine tout enfant, jouant la comédie. Les appartements intérieurs sont de toutes petites chambres: la chambre à coucher se trouve entre le boudoir et le cabinet de toilette. Le lit est très petit. La couverture de soie brodée fut donnée au moment du mariage par la ville de Lyon.

Un grand escalier couvert d'une voûte mène à l'extérieur. Du côté de la salle à manger, il y a un parterre et une pièce d'eau. On y voit une allée couverte formée d'arbres. Cet endroit paraît très bien entretenu. Au bout se trouve un belvédère. A côté de la chambre à coucher, un bosquet épais de grands arbres, et une allée de gazon. Derrière la voûte, une grande chambre pour mettre les outils et un jardin avec des bosquets. Il y a beaucoup de beaux arbres. Après le pavillon, on entre dans une forêt et on traverse une petite plaine de dimensions vraiment ridicules. Un peu plus loin, on arrive à un pavillon dont le toit est couvert en chaume, comme une maison de la campagne. Ça et là sont de petites maisons toutes couvertes en chaume, comme celles de la campagne. La Reine Marie-Antoinette, dit-on, jouait avec plaisir à la paysanne. Elle en prenait le costume lorsqu'elle venait là. Il y a des étables et tout ce qui faut pour disposer à goûter l'agrément des bois. Cela devait paraître très joli quand les maîtres s'y trouvaient. C'est à peine si on l'entretient en ce moment. On veille seulement au bon état des chemins, que doivent prendre les visiteurs. On n'arrache aucune espèce de plantes aquatiques. Il y a dans la pièce d'eau qui se trouve devant le pavillon, des poissons dorés et on y cultive des lotus. Ils sont tout petits: les lotus d'Europe sont d'une espèce singulière. Ils poussent en formant une pelote dont l'intérieur fleurit. Ils n'envoient pas dans tous les sens de longues racines comme les nôtres. Les feuilles ressemblent beaucoup à celles du "tap t'ao."

J'ai parcouru en entier ce palais. Je suis allé ensuite dans la salle des voitures. Il y a une très grande voiture dont le moyeu et les roues sont semblables à ceux de la voiture à la siamoise de la Grande Victoire. Elle pèse près de sept cents kilogrammes, on s'en est servi une seule fois sous le règne de Louis. Dans la suite, Napoléon y a fait appliquer son chiffre, il s'en est servi également une seule fois. Il faut au

moins sept chevaux pour la traîner. Il semble qu'on n'aimait pas les ressorts. Les routes aux alentours du palais sont faites de gros pavés aussi gros que des briques trouées. Cela devrait causer de très pénibles secousses. Il y a encore d'autres voitures, dont Napoléon fit changer les écussons, et des voitures qui lui ont appartenu en propre, telle que la voiture qui a conduit l'Impératrice Joséphine lorsqu'ils divorcèrent; celle dans laquelle arriva la nouvelle Reine et celle destinée aux ambassadeurs. Il y a une chaise à porteurs pour l'intérieur du palais, qui date du temps de Louis XIV, des traîneaux pour glisser sur la glace, dont les uns servaient soit aux reines, d'autres appartenaient aux reines douairières.

Après avoir visité cette remise, je suis allé déjeuner à l'hôtel des Réservoirs. J'ai été ensuite visiter le grand Palais, qui est de dimensions extraordinaires. On prétend que pour le construire on fit appel à la main d'œuvre militaire. Il serait absolument impossible maintenant de trouver assez d'argent pour le bâtir. Sur le côté qui longe la grand'route, il y a deux salles d'armes semblables à celles qui sont à Fontainebleau. Des deux côtés il y a une rangée de grandes statues de pierre. Au milieu, se trouve la statue équestre de Louis XIV. Le palais tout entier est formé de quatre étages, dont partent les ailes. Louis XIV s'était réservé pour son usage la chambre à coucher, qui est placée juste au milieu. À côté, est une église touchant au palais comme il en existe dans d'autres pays. Ailleurs, on a copié ce château, ainsi à Schoenbrunn en Autriche, à Peterhof en Russie. C'est le même modèle, mais quoiqu'il y ait une ressemblance bien marquée, ils ne sont pas aussi vastes et ne présentent pas un aspect aussi agréable. Construire un palais à cette époque, c'était exalter la dignité royale. C'étaient davantage des monuments que des demeures. Ce ne sont pas des habitations, mais plutôt des galeries de tableaux faites pour le plaisir des yeux. Rien n'y a été établi pour le confortable. Au palais de Versailles, il ne semble qu'il n'y ait d'habitable que les appartements de la Reine Marie-Antoinette, où se trouve le couloir. Mais c'est tout petit. Si on avait la fantaisie d'y habiter, on s'apercevrait que ce sont des armoires pour y placer des objets. Il est impossible d'y trouver une chambre de six mètres de large; il n'y en a que de quatre, de trois et de cinq mètres. La salle des réceptions qui est la plus grande n'a que cinq mètres de large, et environ six mètres de long. On va de ci, de là, en zigzag, dans l'obscurité. Ces appartements

présentent une étrange particularité. Les ouvertures pratiquées dans le mur ont suffisamment de longueur et de largeur pour qu'on puisse y installer une chaise longue. Elles sont garnies de glaces. Si, debout, on regarde dans le coin, on se voit en entier, mais sans tête. Si nous regardons en arrière, le visage du côté de la cloison, et tourné vers le plafond, nous voyons bien les yeux de ceux qui nous précèdent, mais les nôtres restent invisibles, comme s'ils étaient complètement cachés. Je ne sais pas si cela est truqué, ou si cela est naturel. La salle où nous étions et dont je viens de parler, est toute petite. A part celle-là, l'édifice est divisé dans sa longueur en chambres carrées. Nous les avons toutes parcourues. Ce qui distingue ces chambres l'une de l'autre, c'est leur disposition intérieure. Presque toutes ont le portrait de Louis XIV ; dans les unes sont des bustes, dans les autres des tableaux. Sur les murs sont des tableaux de l'époque. Les peintures des plafonds sont tout-à-fait belles. On y voit deux longues salles : la salle des glaces dont les murs sont garnis de miroirs. De grandes fenêtres s'ouvrent sur l'extérieur. Toute la peinture du plafond représente Louis XIV dans toute sa gloire, à des époques différentes. Louis XIV faisait en effet un étalage extraordinaire de son luxe. Il se comparait au Soleil, son autorité était très grande. Les portraits des personnages historiques sont extrêmement beaux, l'exécution en est parfaite. C'est dans cette salle qu'après leur dernière victoire sur les Français, les Allemands proclamèrent l'établissement de l'Empire allemand. Une autre salle longue, dont le toit est en verre, et les murs couverts de tableaux, forme une véritable galerie de tableaux. Ce ne sont pas de petits tableaux qui pendent aux murs, mais de grandes toiles qui sont placées par intervalles dans toute son étendue. Les portraits sont aussi grands que nature. Ils datent tous de l'époque, où partout les Français remportaient la victoire. D'un côté, les rois des règnes précédents, l'autre presque tout entier est consacré à Napoléon Bonaparte. L'exécution en est parfaite. Dans une salle, on voit une très grande toile en trois pièces et deux tableaux anciens. Un portrait du Président Carnot, tableau qui fait moins d'effet que ceux d'autrefois. Dans une salle se trouvent les tableaux de l'époque de Louis-Philippe. Une partie des appartements, dans laquelle sont les tableaux de la guerre de Crimée, est réservée spécialement à Napoléon III.

C'est dans cette salle qu'est placé le tableau de la réception

des ambassadeurs siamois, semblable à celui dont Napoléon fit présent et qui est placé dans la salle du Trône Chakkri. Pendant ma visite à Fontainebleau, je disais à Charoun que c'était à Fontainebleau, dans la salle du trône, que Napoléon avait reçu les ambassadeurs. Charoun ne le croit pas. Cette salle en effet semble petite et très étroite, de dimensions plus restreintes que la salle du Trône A : mora P'iman Mani (des pierreries célestes), qui a les mêmes mesures. Ce tableau représente une salle très grande, et pleine d'une foule de gens. On dirait que c'est la salle des glaces à Versailles. Le Trône s'y trouve encore, ainsi que la table sur laquelle a été déposée la lettre du roi. J'ai établi une comparaison avec le tableau, et j'ai vu parfaitement que tout y était conforme, sauf la salle qui est beaucoup plus grande que dans la réalité. Mais elle ne la dépasse pas de beaucoup, elles sont semblables. Elle paraît large par elle-même. Dans l'église, il y a un promenoir supérieur, pour prier une galerie comme dans les autres. Les objets religieux et les balustres de la galerie sont dorés par devant.

En dehors du Palais, beaucoup de jets d'eau jaillissent. De beaux arbres les entourent. Il est impossible de les décrire à fond. Tout en creusant des pièces d'eau, on a surélevé le niveau de la place du Palais, pour former des gradins. Quand on est auprès, ils paraissent très élevés. Nous avons visité aujourd'hui pendant trois heures tant l'intérieur que l'extérieur du Palais. D'autres parties qu'il nous faut traverser très vite, confirment l'idée que nous avons que ce Palais n'est pas confortable. Ce n'est pas une maison d'habitation. Le lit de Louis XIV est aussi grand que le Trône A : mora P'iman Mani. Le meuble est placé de telle façon, qu'appuyée au pied du lit, une balustrade dorée forme séparation. Au réveil, il s'asseyait, les officiers entraient en audience, c'est ce qu'on appelait le lever, coutume des rois de France qui date de Louis XIV. C'est-à-dire qu'on se présentait au roi, au moment du réveil. Il s'occupait étant au lit des affaires de l'État. Il se reposait seulement quand il marchait en public, entouré des honneurs rendus à sa dignité. C'était très fatigant de se promener à l'intérieur, et c'est pour cela qu'il y avait le Grand et le Petit Trianon où il pouvait jouir de la tranquillité. C'est pour cela qu'on dit que dans les Palais d'Europe d'autrefois, on ne pouvait jamais être à l'aise, car, c'est à peine si l'on pouvait préparer les chambres pour les rendre habitables, quelque endroit où se trouve le roi. Ce qui reste forme des galeries de tableaux ou de musées. Ils sont fermés aujourd'hui, parceque c'est lundi.

Beaucoup de gens visitent le dimanche. On a spécialement ouvert pour ma visite. Ce Palais est mieux entretenu que Fontainebleau et les Trianons, parce qu'il contient des galeries nationales. Cependant, il est bien moins soigné que du temps des rois à qui il appartenait. L'herbe pousse librement dans les interstices des pavés, où l'on trouve même de l'eau. On ne peut se servir de la main d'œuvre militaire, et on ne peut dépenser autant d'argent qu'autrefois.

De retour à cinq heures de l'après-midi, puis, je suis allé voir les vignes cultivées en serres. Nous sommes sortis du territoire de Versailles, nous nous sommes dirigés vers Saint-Germain. Au bord des routes et au-milieu des champs, on voit çà et là des maisons de campagne. Cela nous permet de faire la remarque que chaque Français aime avoir sa demeure particulière. Contrairement à ce qui se passe en Angleterre, en France chacun peut posséder du terrain. En Angleterre, le sol appartient à une caste spéciale. Malgré tout, les gens habitent des rangées de maisons. En France, le sol est d'autant plus morcelé que chacun bâtit sur son terrain. On construit deux petites chambres seulement dans un jardinet entouré d'une haie, et encore il y a de la place. Ce n'est qu'une suite de maisons séparées les unes des autres, mais que le chemin soit long ou court, il y a toujours sur le bord de la route des restaurants et des cafés où l'on va manger et passer le temps. Dans une ville, au milieu de la rue, si l'on regarde dans n'importe quel sens, des restaurants et des cafés se présentent à la vue. A tous les coins de carrefours, on en trouve. Dès qu'on a quitté la ville, dans la campagne, on trouve tout préparé pour les fêtes. Partout, il y a des chevaux de bois, des tirs, des étalages. Pendant ces fêtes, les rues sont illuminées. Certaines personnes y gagnent leur vie. Elles changent d'endroit, dès qu'on est lassé de leurs amusements. Des chariots les transportent, j'en ai vu plusieurs.

On cultive la vigne dans une serre toute petite. Il y a des dizaines de ces constructions qui se suivent. Dans chaque salle, la treille est placée le long de la muraille, les ramifications sont dressées de façon à ce qu'elles rampent sous le toit. Lorsqu'il y a des raisins, on les entoure dans du papier non complètement fermé, en forme d'enveloppe circulaire qui les garantit. Quand les raisins sont formés, des bourgeons naissent d'où partiront des ramifications donnant d'autres

bourgeons. On supprime les premières, on conserve les nouvelles, mais seulement celles qui poussent à l'extrémité. Quelque soit l'âge du cep-mère, on le considère comme un arbre de rapport. On veille seulement à ce que la température ne s'abaisse pas au-dessous de dix degrés centigrades, peu importe qu'elle s'élève jusqu'à trente ou quarante degrés. Pour empêcher le soleil de le brûler, on couvre les verres du toit de craie tendre. Il y a différentes espèces de vignes. Les soins qu'on leur donne diffèrent très peu suivant les espèces, et cependant on obtient constamment des raisins.

Nous sommes revenus par l'avenue de la Grande Armée, nom que je ne pouvais pas lire. Cette route est très belle, d'un côté il y a un monument qui surplombe. Enfin, lorsqu'on arrive en ville, on aperçoit l'Arc de Triomphe qui apparaît comme suspendu dans l'air. C'est parce que ce monument et l'Arc de Triomphe sont situés dans des endroits élevés, et entre eux le terrain forme un vallon. Cela ressemble à une boîte de "ranat."* Dès qu'on a dépassé cet Arc de Triomphe, on en aperçoit un autre dont les colonnes sont en pierre, au milieu de la Place de la Concorde. Ce sont encore deux monuments qui se correspondent. C'est vraiment une belle avenue. De loin, si l'on est en face, elle semble toute droite et très large, il n'y en a pas de pareille. Aujourd'hui, on pourrait bien dire que j'ai fait plus de chemin dans Paris que je n'ai l'habitude d'en faire au Siam, cependant je préfère ces derniers à ce voyage en tous sens.

147ÈME NUIT.

Chateau de Rambouillet, Mardi 20 Août.

Ce matin, c'est repos, je ne suis allé nulle part; hier, j'étais harrassé. On a préparé des mets avec des piments. Il y avait des raisins excellents, mais la nourriture était mal apprêtée et très épaisse. J'ai trouvé M. Westengard, nous avons causé ensemble jusqu'au moment où les Français sont venus me chercher.

Dans l'après-midi, à trois heures vingt, je suis allé en voiture à la gare des Invalides. Il y avait seulement Borip'at, Charoun, P'ra : ya Bourout, Mom Naren, car Rambouillet est petit, il n'y a pas de chambres. On n'y reçoit pas d'habitude les hôtes du pays. Il n'y a pas encore de roi qui y soit venu. On y reçoit cette fois-ci, car on ne l'a pas fait

* Ranat: Instrument de musique composé de lames de bois sonore, de verre ou de cuivre.—Pallegoix.

la première fois. On a tout disposé à cet effet. On désire qu'à nouveau la réception se fasse en ville, mais il nous semble que dans cette circonstance il n'y a aucun avantage pour nous. La première fois, c'était privé, la dernière fois que je suis venu, c'était officiellement. On est désappointé. On sent que cela nous cause de la peine et que nous ne sommes pas de cet avis. Aussi, a-t-on décidé que la visite serait privée comme en Angleterre.

Nous avons traversé Versailles du côté des pièces d'eau qu'on a creusées pour remblayer la place du Trône. L'escalier a environ cent marches. Si l'on réfléchit, on s'aperçoit que la construction du Palais de Versailles ne diffère en rien de celle de la ville sacrée T'om, les dates seules diffèrent. A cette époque, on s'appliquait à faire quelque chose de beau et de majestueux pour exalter la gloire du roi. Peu importait le confortable. Ce qui distingue le Palais de Versailles, c'est sa disposition en étages sur le derrière. Lorsque les hommes voulurent se procurer beaucoup plus de bien-être qu'il n'en existait auparavant, comme le sol et l'atmosphère diffèrent de ceux du Cambodge, il fallut pour se soustraire aux intempéries, y construire des murs et des toitures beaucoup plus nombreuses. On y a bâti seulement en vue de la grandeur du roi, ou bien pour faire quelque chose de très beau. Il ne faut pas y chercher le confortable. Aussi, n'y a-t-il aucune différence. On s'est servi des mêmes moyens, dans la construction de ces ouvrages, c'est-à-dire de la main d'œuvre militaire, pour obtenir quelque chose de grandiose. Qui pourrait le faire en ce moment?

La route se déroule à travers des plaines, sans aucune forêt, jusqu'à Rambouillet qui est une petite ville. Il y a une gare toute petite. Les voitures qui montent de la gare la traversent pour changer de voie et redescendent, car celles qui viennent de l'extérieur ont à faire un trajet jusqu'à la gare d'environ une heure. J'ai été reçu à la gare par le Président Fallières, M. Mollard, Chef du protocole, et M. Jean Lannes; le Conservateur de Rambouillet, le Préfet, le Sous-Préfet, et le Maire. Ce dernier a prononcé un discours de réception en anglais, puis on m'a conduit aux voitures. Dans la première, ont pris place le Président et moi avec Charoun, M. Lannes et le Conservateur de Rambouillet. Une troupe de soldats nous précède, d'autres nous suivent par groupes. Suivant l'habitude française, à chaque carrefour, des barrages de soldats

sont établis pour fermer les rues. Dès qu'on arrive au tramway, on voit flotter des banderolles qui font croire à une fête. J'ai appris plus tard que ces drapeaux avaient été mis à cause de la réception. Ils sont placés tout le long du chemin et beaucoup portent l'éléphant. La façade de Rambouillet elle-même est pavoisée. Autour de la maison, on a placé des mâts avec des drapeaux à intervalles réguliers. On monte un drapeau tricolore, et un drapeau siamois. Du pavillon qui est situé derrière la haute tour, on hisse le drapeau en l'honneur du Président, et ensuite le drapeau portant l'éléphant. Tout le long de la route, le peuple pousse de vives acclamations en mon honneur. Devant les maisons, il y a des orchestres. Des gardes nous conduisent à la rencontre de Madame Fallières et de sa fille. Lorsqu'on nous eût présentés et que nous eûmes fait connaissance, nous prîmes le thé. Le Président me fit promener dans les allées du jardin. Nous avons traversé des bosquets jusqu'au mur de clôture. Puis, nous avons changé de direction pour longer l'étang. Nous sommes allés jusqu'à une autre clôture, puis nous sommes revenus à la maison. Pendant cette promenade, on m'a photographié seul et avec le Président.

Rambouillet est un vieux palais, très grand autrefois, et dont plusieurs parties tombaient en ruines. On l'a rebâti, mais en plus petit. L'édifice a trois étages, il est de forme carrée. Aux angles, il y a quatre tours élevées en forme de pavillons. Il y a une grande tour ronde, sous laquelle est une voûte. On y voit la chambre où mourut le roi François I^{er}. Le Président m'a conduit dans la chambre en face de la sienne. C'est celle du roi Charles X. Boripat demeure au-dessus. Toutes les chambres qui se trouvent à l'étage au-dessus sont petites. Il n'y a qu'une grande chambre de l'étendue de la salle à manger, qui n'est pas très grande. Du côté du midi, à l'extérieur sont des rangées d'arbres. Des grands arbres sont plantés en ligne, et forment des massifs carrés. Ils ressemblent aux manguiers qui se trouvaient autrefois devant le palais Wat rōpāt. Au nord, il y a un chemin en droite ligne, sur chaque côté est plantée une rangée d'arbres pour donner de l'ombre. À l'est, il y a une pelouse au milieu, et sur les quatre faces, des routes qui mènent au château. Le bord du chemin est planté d'arbres feuillus. De ce même côté, il y a une pièce d'eau formant un canal comme l'étang de Bangpa-in. Derrière, le pourtour forme un triangle. Au milieu, il y a six îles, cinq sont placées symétriquement. Derrière l'île du milieu, passe un canal droit, comme tiré au cordeau. Il est impossible

de croire que c'est une chose naturelle. On a construit ces choses pour la vue. Le long de ces îles, il n'y a que de grands arbres. La façade du bâtiment est unie, il n'y a aucune espèce de sculptures. A l'intérieur, il n'y a que des surfaces unies. Comme salle très importante, on trouve la salle de réception. Le mur est garni de sculptures en bois, non vernies. Tout est agréable à la vue. Les meubles sont très anciens, les tables, les chaises et les lustres sont tous très vieux. Ni gaz, ni électricité, on allume des bougies et des lampes à pétrole.

Le Président est un homme bien élevé, de bon cœur, très affable, et Madame Fallières est une femme, elle aussi, très aimable. Mais comme nous ne pouvons causer dans la même langue, il nous fallut continuellement un interprète. Il était impossible d'entrer en parfaite connaissance.

Pendant la promenade, nous sommes passés partout. A sept heures, à la tombée de la nuit, nous sommes rentrés nous reposer. Le Président est venu me prendre et m'a conduit au salon. Nous y avons trouvé beaucoup de Ministres, sauf le Président du Conseil, qui était à Karlsbad pour prendre les eaux. Il y avait aussi les femmes des Ministres et des hauts fonctionnaires. A table, nous étions environ quarante. Comme la langue différait, la conversation fut impossible. Deux ou trois dames parlaient l'anglais, mais leur rang ne leur permettait pas d'être placées près de moi. Elles étaient trop loin pour pouvoir causer en anglais. M. Pichon, Ministre des Affaires Etrangères, qui était à droite de Madame Fallières, parle l'anglais. Madame Fallières était à ma droite, à gauche le Général Picquart, Ministre de la Guerre, qui parle bien l'anglais, améliorait la situation. On fit un discours. Le Président parla en français, je lui répondis en siamois. On avait fait par écrit une traduction française, qu'un secrétaire d'ambassade a lue.

Après la fin du repas, nous sommes montés prendre le thé. Les femmes sont restées dans l'antichambre, les hommes sont allés au fumoir. J'ai causé avec M. Louis, du Ministère des Affaires Etrangères. C'est un homme qui a une grande expérience dans la politique étrangère, et le Général Picquart, Ministre de la Guerre. Ce sont des personnes intelligentes et bien élevées. Après le dîner, il est venu se mêler aux premiers de nombreux invités, hommes et femmes. Ils ont été reçus par le Président, mais on ne m'a fait aucune nouvelle

présentation. Ceux des nôtres qui n'étaient pas venus avec le personnel de l'ambassade étaient tous présents. Les invités, comme le Président, ne paraissent pas disposés à entrer en relations avec eux. Cela offre un aspect curieux, il y a des enfants, et des gens qui ne sont pas en habit.

Lorsque tout le monde a été réuni, on est sorti devant la maison pour assister au feu d'artifice. Deux orchestres jouaient alternativement.

Le feu d'artifice était très beau. De nombreuses pièces étaient disposées sur le bord des îlots. A certains moments, on allumait soit les pièces du milieu, soit quatre ou cinq groupes à la fois. Il y en avait même d'une rangée de huit. L'illumination du perron était remarquable. Il y avait deux sortes de fusées, les unes sur des montants en bois, et d'autres qui flottaient sur l'eau. Ces dernières, tout en tournant, projetaient des gerbes de feu qui retombaient sur l'eau, comme une pluie très abondante. Sur terre, au contraire, les fusées tournantes étaient disposées dans un plan incliné, elles variaient de l'intérieur à l'extérieur. C'étaient des pièces en forme de cercle. Au bout, un pétard éclatait, projetant quatre traînées lumineuses différentes. D'autres fusées jaillissaient comme des jets d'eau, au milieu du lac. D'autres retombaient en pluie. On y voyait le Trône des Chakri dans toute sa grandeur, c'était une pièce très réussie ; il semble qu'on la connaît. Il y avait des pièces qu'on n'a pas l'habitude de voir, très belles et très variées. Après le feu d'artifice, on a pris le thé et mangé des gâteaux. En cœur, on est allé au salon de réception. J'ai causé ensuite avec Madame Pichon, femme du Ministre des Affaires Etrangères, elle parle anglais. Après le départ des Ministres, leurs femmes ont pris congé, elles sont parties en chemin de fer. Le Président m'a conduit à ma chambre à dix heures. La fête est terminée pour aujourd'hui. Le Président m'a dit qu'il me donnerait les vases de Sèvres, dont j'ai demandé le prix à Sèvres, mais que je n'ai pas achetés. J'ai exprimé le désir d'avoir son buste, pour le mettre avec ceux de M. Félix Faure et de M. Loubet. Le sculpteur ne l'a pas encore fait, il l'enverra aussitôt qu'il sera terminé.

148ÈME NUIT.

Légation de Siam à Paris, Mercredi 21 Août.

A quatre heures et demie du matin, le Président est venu me chercher pour m'emmener promener en voiture dans la forêt de Rambouillet. Le territoire de Rambouillet a environ vingt kilomètres d'étendue de bois et de champs. Dans les bois, on élève des animaux, comme des faisans, des lapins, mais il paraît y avoir peu de cerfs. S'il y en a beaucoup, ils doivent être très sauvages, car nous n'en avons pas vu. Aujourd'hui, par deux fois, une bande de quatre ou cinq a traversé très rapidement devant nous. On en chasse quatre ou cinq par an ; mais un jour par semaine, à époque fixe, on tire les oiseaux. Les bois sont divisés en zones, on y trace de petits sentiers où les chasseurs se tiennent sur la même ligne. Puis les rabatteurs forcent les oiseaux à s'envoler. Dans les tirés, les arbres sont coupés assez bas pour ne pas empêcher de voir. A part cela, il y a des bois de chauffage et des arbres à essence.

Il y en a qui afferment pour les coupes de bois, d'autres pour cultiver et d'autres pour chasser. Il y a des étangs où on tire le canard. Dans ces étangs, on a planté des nénuphars dont les tiges poussent d'elles-mêmes à l'époque fixée. En ce moment, ils sont en fleurs. Aux endroits affermés, à la saison, le Président et d'autres personnes sont invitées tour à tour à aller à la chasse. Chaque semaine, le Président lui-même reçoit des invités. On chasse pendant l'hiver. On déjeune au milieu des bois. Un mur les sépare des propriétés voisines. L'endroit est fixé suivant la configuration du sol, car il y a des bois et des rochers. Par endroits, il y a des cailloux, de la pierre, par endroits du sable. On cultive les champs partout où la terre est bonne ; où elle est mauvaise, on a planté des bois de valeur différente suivant la nature du terrain. Il y a des arbres fruitiers entourés d'un mur. Il y a des laiteries, mais je n'y suis pas allé. Le sentier qui passe dans la forêt n'est pas entretenu. Il y a aussi un chemin pour les chariots, dont on prend beaucoup de soin. Pendant que la voiture avançait, on trouvait de loin en loin des gendarmes. Sur tout le parcours, ils gardaient les issues de chaque sentier, nous entourant d'un cercle complètement fermé.

Depuis hier, le Président sait que j'adore qu'on prenne des photographies. Aujourd'hui, on a tout arrangé pour en prendre. La

beauté des bois nous y invite, jusqu'à ce qu'on n'ait plus de plaques. Leur fonctionnaire pour la photographie courant de sentier à sentier pour nous prendre est extrêmement habile. Nous oublions qu'il est là à chaque instant pour nous photographier. Lorsqu'on regardait dans une direction, il y allait et souvent photographiait à l'improviste, et cela jusqu'au moment où on fut sur le point d'arriver. On m'a donné quelques photographies avant-hier. Aujourd'hui, il y en aura certainement beaucoup. Le photographe privé a mis dans chaque paquet neuf à dix plaques, il y en a plus lourd que hier et aujourd'hui. Les photographies des grandes dames françaises sont très bien faites. Je suis sorti encore et nous nous sommes promenés pendant deux heures. Au retour, je me suis reposé.

Je me suis assuré qu'il y avait des sources à Rambouillet. C'est pourquoi on a creusé beaucoup de pièces d'eau. Leurs chaussées à la suite les unes des autres ont une longueur de quatre kilomètres. Rambouillet est situé à la cime d'une colline. On a établi des conduites qui mènent l'eau jusqu'à Versailles. C'est l'eau de Rambouillet qui alimente les jets d'eau de Versailles. C'est de la même façon que le réservoir de Xubson avait été construit pour amener l'eau à Lopbari. Ici, la chaussée a la même utilité. De même que pour la T'ale Xubson, on a creusé en carré. Le Château de Rambouillet est semblable au Palais de la T'ale Xubson. C'était un lieu de promenade lorsque le roi résidait à Versailles. Le souverain rentrait à Paris seulement en hiver. Pendant les trois autres saisons, il se tenait hors de Paris. Versailles était sa principale résidence et il pouvait aller se promener à Rambouillet et en d'autres places; de même que P'ra: Narai, qui ne restait dans sa capitale que pendant la saison des pluies. Le reste du temps, il habitait à Lopbari et à la T'ale Xubson. Certes, on faisait comme le roi de France, non seulement chez nous, mais dans d'autres pays. En Russie et en Autriche, en effet, on a construit Peterhof et Schoenbrunn sur le même plan. C'était en effet le temps de réjouissances publiques pour chaque maison et pour chaque ville. C'est ce que les Annales rapportent au sujet de P'ra: Narai avant la construction de la ville de Lopbari. D'après ce que disent les livres, quant à Vixayen, il y avait été déjà employé. C'était une personne de basse condition, qui y habita

longtemps. Certainement d'autres étrangers l'avaient devancé, racontant ce qui se passait en Europe. P'ra : Narai construisit Lopburi pour son plaisir, en prenant sûrement modèle sur les Européens. Il est démontré en effet que des savants européens étaient venus au Siam, et qu'ils auraient effectué des travaux depuis le règne du roi Song T'am ou du roi Prasat T'ong. Il est aussi prouvé d'après les Annales que ce dernier avait permis à des étrangers de tracer des routes à la lunette. Ces gens, pense-t-on, sont venus avant Vixayen. Ce dernier est venu dans la suite achever l'ensemble. On trouve encore d'autres preuves à l'appui. Ce sont des Européens qui ont détourné le cours torrentueux du T'ong Deng pour en faire une rivière d'agrément, sous le règne du roi Prasat T'ong. La rumeur se répandit à cette époque que le mérite en était dû à la France. Les Annales déclarent que beaucoup d'étrangers vinrent faire du commerce sous le règne du roi P'ra : Ekatson, mais les étrangers racontent que c'est seulement sous le règne de P'ra : Xai-raxa, et c'est la vérité. Des troubles se produisirent à cette époque, pendant une seule année, dans le royaume. Ils se calmèrent à l'avènement de P'ra : Maha Chakp'an. Lorsqu'à l'époque de la guerre pégonane, il y eut des troubles, le pays n'eut à en souffrir que dans certaines parties, mais il n'en fut pas complètement bouleversé. Aussi, en se protégeant les uns les autres, purent-ils pénétrer dans le pays sous le règne du roi Song T'am, pour exécuter des travaux à l'euro péenne, en se servant évidemment de la lunette. Mais celui qui a fourni les plans de Lopburi en a réduit l'échelle, afin de reproduire en plus petit, (le plan de Versailles) et pouvoir l'achever. Tout conserve cependant le genre siamois, dans les parties qu'il convenait d'accorder ensemble. Cela semble merveilleux, placé à cet endroit, et ce fut terminé cependant avant Kosa Pan.

Lorsqu'on voit la statue équestre de Louis XIV devant le Palais de Versailles, on pense au cheval blanc qu'il montait pour parcourir le parc. L'histoire de ce cheval blanc est curieuse. Les portraits de Louis XIV qu'ils soient peints, ou en tapisserie le

NOTE—Cette histoire du cheval blanc fait allusion au récit de l'ambassadeur siamois dans les Annales—V. Phongswadan, V. 11 p. 1.—De même pour les joyaux. Les Annales rapportent que Kosa Pan en vit d'énormes et qu'interrogé par le roi, il répondit qu'à la cour de Siam il y en avait d'aussi gros.

représentent toujours sur un cheval blanc. Mais ces histoires de diamants, d'émeraudes et de rubis, il est plausible que celui qui les a sottement ajoutées les a tirées de l'histoire de Srit'annatchai allant en Chine. C'est une addition faite du temps où il n'y avait pas d'Européens au Siam. Ce sont des histoires de vieillards racontées, lorsqu'ils pensaient qu'il n'y avait personne pour les démentir. Quant à l'histoire de Kôsa Pan répondant qu'il y en avait aussi dans les pays thais, il faut la considérer de la même manière que je le fais en ce moment, comme une histoire de conversation de politesse entre ambassadeurs provenant du Raxathirat, au sujet de l'ambassade de Ceylan. Les notes de voyage de Kôsa Pan devaient être absolument vraies, car les Européens étaient encore là à cette époque et pouvaient donner leur opinion. Si Vixayen avait dit un seul mot prouvant que Nai Pan était un menteur, il l'aurait perdu. Quelle valeur attacher à ces anciens écrits, puisque le rapport de Pra : Narong Vixit sur Paris, il y a quarante ans seulement, a déjà été altéré, alors qu'il y a des gens capables de lire et de voir, encore en vie, qui disent que cela ne s'est pas passé ainsi, et qui tentent de rétablir les faits assez sottement !

A une heure de l'après-midi, le Président est venu me prendre pour déjeuner. Il y avait autant d'invités que la veille, mais beaucoup de militaires, des généraux. Quant aux civils, ce sont des gens qui d'habitude sont ambassadeurs, comme M. Defrance, M. Riffault et M. Pavis. Il n'y eut de malaise qu'au moment où on se mit à table. D'un côté il y avait Madame Fallières, de l'autre sa fille, elles ne parlent pas l'anglais. A la suite, le Général commandant de corps d'armée, d'un autre côté Pavis, qui ne parle pas l'anglais, et sait quelques mots de siamois, mais il a beaucoup oublié. A la fin du repas, M. Defrance servit d'interprète, il en résulta un bien-être général, jusqu'au retour. Nous nous sommes alors un peu reposés. Le Président vint me conduire en voiture à la gare, comme il l'avait fait lorsque je suis arrivé. Le retour fut beaucoup plus rapide que l'aller, car à tout moment il y a des descentes. M. Mollard, Chef du Protocole, et d'autres personnes sont venues me conduire à la station. Je fus de retour à la Légation à quatre heures de l'après-midi. Aujourd'hui, j'ai invité M. Defrance, Madame Defrance et sa fille à venir prendre le thé. Cette jeune fille est venue à Bangkok à l'âge de cinq ans, je

l'aimais beaucoup, et je m'amusais avec elle tout le temps. Elle souhaitait donc venir me voir. Sa physionomie a beaucoup changé, je ne la reconnais plus, elle a dix-sept ans. Autrefois son visage ressemblait à celui de sa mère, maintenant c'est tout le portrait de son père. On peut dire que c'est une jolie femme.

Aujourd'hui, j'ai reçu encore un courrier, cela m'ennuie beaucoup de ne pas répondre. Demain, j'irai à Hambourg, j'aurai le temps d'écrire mes lettres. Je ne serai pas très occupé, je n'aurai pas de réceptions. Je vais me reposer et me soigner, je m'accorde un délai d'un jour.



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